

ABOUT THE AUTHOR

Balogun Samuel Olusegun was born into a humble family of High Chief Balogun Pelemo Aiyegbusi and of Mrs. Aribake Folake Balogun of Ase-Kingdom in Akoko 1945.

He started his education as one of First Universal Free Education of Western Nigeria in 1955 and finish his Primary Six Education in 1960. He further went to Ikaram Community Modern School in 1961 and 1962 he left the School for Anglican Modern School, Oke-Agbe, Akoko and obtain Modern (III) Three Certificate in 1963.

He worked with Agricultural Extensions Division of Western Region Ministry of Agriculture, Ikare-Akoko in 1964. In 1965 he left Ikare to join the Newly created Akoko North West Provisional Authority Council at Iyoke-Ikaram till 1965.

When he finally re-locate to Ondo Town for greener pasture, he finally secured a job with Western State Ministry of Works and Transport at Surulere Ondo town in 1969.

He was posted and transferred to Western State Ministry of Health, Osogbo in 1975, there was Creation of State in which Ondo State was among. Hence he was deployed to Ondo State in 1976.

He resumed at the Headquarter of Ondo State Ministry of Health, Oke-Eda combing Clerical Officer and Paymaster together in 1977, he was transferred to the Health Education Division within Oke-Eda, Akure. Where he worked as Graphic Artist and Community Mobiliser, he went back to school, this time it was Federal College of Education to read Fine-Art Double Major between 1980 to 1983. He was enrolled National Youth Service Corps and passed out in 1984.

He continued with his Graphic Arts and rose to the position Assistant Chief Superintendent of Press (Graphics the post he held until his retirement in 2004 from active service.

He attended many Seminars, Conferences both National and International on family planning, Community Mobilisation. He also actively participated in State Trade Fair where Ondo State Ministry of Health Pavilion was acknowledged and rated the best for various Visual information.

His work included the Oil Painting of then Governor of Ondo State, Navy Commander Bamidele Otiko the portrait was presented to him at Akure Sport Stadium and end NYSC Service Year in 1984, other portrait painting are two Numerous to mention.

His hobby is Music, Writing and traveling.

He is a member of ANPPCAN Nigeria, member Crossroader Canada Base, member of Ase Progressive Union, Ase-Akoko, member of The Starlight Club Akure. Special Adviser of Merry Sister's Club, Akure, Patron of United Cherubim and Seraphim Choir, Akure.

He is happily married with children and grandchildren.



ISBN: 978-978-987-199-5

HISTORY OF ASE-AKOKO KINGDOM, ONDO STATE

CANON S. O. BALOGUN

History of ASE-AKOKO KINGDOM ONDO STATE



CANON S. O. BALOGUN

History of
**ASE-AKOKO
KINGDOM
ONDO STATE**

CANON S. O. BALOGUN

History of Ase Akoko Kingdom

S.O. Balogun

© Rev. Canon S. O. Balogun, 2020

Published by:

Eminent Leaders World Communications

27, Irekari Street,

Off Idanre Road,

Akure, Ondo State,

Nigeria.

Mobile: +234-803-583-9122

e-mail: eminentleadersworldcom@gmail.com

Cover Design + Laying:

Ominigrace Nig.

44, Oyemekun Road,

Akure, Ondo State, Nigeria.

Tel: +234-909 026 0998

All right reserved. No part of this publication may be reproduced or stored in a retrieval system or transmitted in any form or by any means, electronic, photocopy, recording or otherwise, without permission in written from the copyright owner.

ISBN: 978-978-987-199-5

DEDICATION

Dedicated to the Almighty God the creator
of the Universe and Grand Overseer of all Nations.

Also

The citizens of Ase Kingdom who had fought gallantly
and laid their swords down in death, the present
generation and our future unborn generations.

PREFACE



I was greatly disturbed by the rate at which our valuable culture is being wasted by the increasing rate at which our elders were snatched by the cold hand of death, leaving without putting history down.

In response to rescue our culture from extinction, the urgent need to write this book “The History of Ase Akoko Kingdom”.

The book is an attempt to spur more research into our past to expose the role each indigene played for the overall development of our community.

Nevertheless, to encourage our youth to imbibe the spirit of tolerance, forgiveness, hard working and to always remember Ase Akoko Kingdom as their home and place of birth.

To discourage the spirit of inferiority complex. The mentality that “it is too small to identify with”.

Remember, Jesus Christ did not regret been born in Nazareth, neither did Awolowo ever regret or neglect his place of birth, Ikenne in Ogun State. Let us unitedly build Ase Akoko Kingdom into enviable standard.

How I wish a united and formidable indigene of the kingdom to be, to speak in unison, shun all vices and be lovingly forgiving one another. To accept all indigene as one united community, devoid of animosity, acrimony and jealousy of themselves.

Those in Diaspora and those living outside the kingdom, who are facing serious challenges in life, should come home for better living. The kingdom is highly rich in land for farming and many investments.

Most of our fore-fathers mentioned in this book had at one time or the other were Civil Servants, Military Officers, Nigerian Police Force Officers but relocated to Ase Akoko Kingdom where they became famous, popular men and women of substance.

After reading the history, you will be more motivated to work for the progress of your different communities.

Most of the books written on many town and villages in Nigeria and Africa at large are the handworks of foreigners who had their motives for such jobs. They were given total supports and unprecedented opportunities to enter forbidden areas for the indigenes. Invading and exploiting the traditional and cultural heritage of the people. Most of the history books written on Yorubas and other tribes in Nigeria revealed a lot of misconstrues misconception on nature of culture on traditions and beliefs of the people.

FOREWORD

I have immense joy to be requested to write the preface to this historical work; “HISTORY OF ASE-AKOKO KINGDOM”.

I consider it a great privilege and honour to have been given this onerous task by Revered Canon S. O. Balogun who I hold in very high esteem. Ever since I met Canon Balogun as a distinguished member of our great club “The New Starlite Club of Akure” some twenty years ago, I have never stopped wondering how the Almighty God decided to pack in his “small” body all that it takes to be a saint.

Is it humility, generosity, kindness, condour, frankness or the will to do all that is good at all time? Or the readiness to accept responsibility in a group that I should talk about? I dare say, Pa Balogun is an epitome of all that is good and gracious. I am, therefore, not surprised that he has chosen to put down, for the records, his knowledge of the history of Ase Akoko Kingdom as handed down by words of mouths from the kingdom and its environment and his own personal experiences.

As a community Leader and President of many social and other bodies, I feel elated that the roles of some erstwhile

leader of ASE Kingdom whose noble activities would never have been acknowledged are given prime places in the work. It is an impetus to those who hold positions of authority as what they do today could be acknowledged tomorrow even when they are far gone.

Only very few communities in Akokoland, where I also hail from, have been so lucky to have their son or daughter taking the pain to put the history of their community in perspective. Canon Balogun's work is a challenge to all such communities that have not been that lucky.

I humbly commend this work to historians the general public and ASE Kingdom's indigenes in particular. It is an elixir to those who are interested in the historical, cultural and traditional values of ASE Kingdom, Akokoland and Yorubaland.

If Canon Balogun at 75year can afford to burn the candles to write this piece, I challenge our younger generations to pick the gauntlet and research into our past to serve as guiding light to our future.

It is my fewest prayers that the Lord grants Canon Balogun continued sound health and mind, long and prosperous life in the mighty name of Jesus. Amen

Musa, Adeleke Ariyo JP

President, The New Starlite Club Of Akure”

Chairman, Aduralere Community Akure, Ondo State.

ACKNOWLEDGMENT

My greatest appreciation goes to Jehovah God, King of Kings and Lord of Lords the everlasting God who still count me worthy to write this book. I will never forget the great role played by the incubent Oba, His Royal Highness Kabiyesi Joshua Omotola Oladunni II, for his advise, information, love kindness and selfless services during my quest to write this book.

My father Late High Chief Balogun Palemo Aiyegbusi cannot be forgotten for his foresight by divulging vital information on ancestors, culture and traditional values of the kingdom, who also advised to be aware and pay particular attention to developments in the kingdom. Without him, the mission to write this book would be impossible.

I wish to specially appreciate my wife and all my children for giving me the courage and their supports morally and financially. My wife, Mother in-Isreal Grace Remilekun Balogun nee Ogidan is a blessing to my family for her love, patience and steadfastness.

My Big mummy is not left out, Chief Mrs. Alice Funke Aiyegbusi a.k.a Mama Jide for the wealth of historical Background on tradition, culture and other issues which she always resolved easily. Her immense support and encouragement is highly appreciated.

I cannot but mention names of other contributors' my respected fellow indigenes: Franklin Abiloye Abraham, Chief Tunde Ogidan, Chief Festus Femi Ogidan, High Priest Ilori Abu Ojo Akadiri, Dr. Steve Segun Ogidan, Remilekun Akande, Aderemi Ogidan, Rotimi Oladunni, Kafaru Adejumo, Balogun Sunday, Obe Ajantala, Ajayi Oladunni, Segun Daisi, Otunba Seun Ogidan, Siji Balogun, Warlord Valentine Balogun, the rest who are too numerous to be included.

CONTENTS

DEDICATION	3
PREFACE	5
FOREWORD	7
ACKNOWLEDGMENT	9
 CHAPTER ONE:	
INTRODUCTION	13
 CHAPTER TWO	
THE ORIGIN OF ASE KINGDOM	21
 CHAPTER THREE	
PHYSICAL FEATURES	29
 CHAPTER FOUR	
IMPORTANT RIVER, POOLS, SITES AND	
THEIR HISTORICAL SIGNIFICANT	
INTRODUCTION	61

CHAPTER FIVE	
IMPORTANT DEITIES ND THEIR WORSHIP	71
CHAPTER SIX	
TRADITION AND CULTURE	83
CHAPTER SEVEN	
NOMINATION AND CORONATION	
OF KABIYESI	111
CHAPTER EIGHT	
OKE-ASE TRADITIONAL FESTIVAL	115
CHAPTER NINE	
THE GREAT ANCESTORS OF	
THE ASE KINGDOM	129

Chapter One

INTRODUCTION

The fact remains that most of the books written on many towns and villages in Nigeria and Africa at large are the handworks of foreigners who had their ulterior motives for such jobs. They were given total supports and unprecedented opportunities to enter forbidden areas, shrines and forest for the indigene. Hence, the Traditional and Cultural heritage had been bated by the exploit of these foreigners.

Most of the history books written on Yoruba and other tribes in Nigeria revealed a lot of misconception on nature of our culture, traditions and beliefs of our people.

The trend went unabated leading to internal disputes among the indigene for the alteration of their past history through inadequate or falsified record and selfish dispositions of the writers. Many writers through their ulterior motives discredit our way of life, arts music culture, tradition and

beliefs as ritualistic in nature rather than discovery, they operated on calumny campaign of destruction and enslavement of our intellect. The lopsided pursuit of their primary objectives had today witnessed great loss in our values produced many centuries ago. For example, the technique of teracotta, carving of Royal stool, chairs and traditional interior decorations, tie and dyeing and panel doors were lost due to devilish views attached to our arts and culture.

The inability of most of the indigenes to write the History of their towns and villages is becoming alarming, hence the need for this book. The History of Ase Kingdom.

Ase Kingdom is a unique and large community that existed for many centuries and is still existing irrespective of the colossal evidences associated with external forces trying to manipulate and bring the community to extinction. We are aware that some bigger existing communities are envious of our cultural heritage and wondered how the Ase kingdom is able to preserve their culture for all these years.

Ase Kingdom had been desperately omitted by the past administration for many decades as a means to pressurize the indigenes to flee and abandon the present site for the

actualization of their wicked intentions. For many years up till now there has been no effort to open up the value of the kingdom by providing access roads that link the kingdom with the outside world. The only road leading to Ase from Ikaramu through Ase to Auga had remained almost impassable for more than a half century.

The struggle to attract government recognition of the kingdom and the head and traditional ruler of the kingdom, the Alase of Ase, was for several years rebuffed even during the colonial era and their rule in Nigeria, The denial of essential infrastructure for the growth of the citizen made it impossible to access and embrace colonial educational programmes for the youths.

The Alase of Ase kingdom was finally recognized by the colonial masters in 1954 when the first Oba Abraham Olusoji was coronated an approved traditional ruler of the kingdom but he was made to remain as member (Agba Kotu) or court official. He did not collect any entitlement as an Oba or Kabiyesi, he was collecting only the stipends of Agba Kotu (Court Elders) or Advisory Committee. He was not allowed to participate as an Oba in “Pelupelu” meeting of In-Council of Obas in Ondo Province of then Western Region. When one takes a look at many Commissions of Enquiries

into chieftaincy dispute for many of the Enquiries the issue of Alase of Alase was not mentioned or discussed. The kingdom was kept in the darkness. For many years Ase did not appear in any geographical Map of Old Ondo Province nor old Western Region.

The afore-mentioned statement of facts could easily be omitted if this book is left for the foreigners or non-indigene to handle. The foreign writings could be biased or lest those issues that are not very relevant or important. It is of importance that if the issues mentioned earlier are neglected it will remain inimical to the total understanding of very important segment of our history.

The general belief that Yoruba race has unique culture is true in so many areas such as in marriage, greetings, some food items, death and burial, naming and some other activities. In many cases use of similar ritual drums and dance steps differs from town to town in Yoruba lands. Ijebu race the dancing steps in Obitun in Ondo kingdom differs. Ibadan for Biripo dance in Ikale, the Eyo masquerade in Lagos, Osogbo has special attention to Osun_Osogbo festival which is totally unknown to Ilesha, Ekiti Gbalaya dance and major parts of Akoko. In Irun, Okeagbes, Afin, Erusu, Arigidi, they are versed in Ajagbo. All of these including Oke Ase and Ijobe dacing steps added into Yoruba rich cultural heritage.

Like other towns and villages in Akoko, Ase kingdom Esuku has its own dialect, this dialect is partially shared by Ikaram, Akunnu, Aiyeteju, Oyagi, Ibaramu, Iyani, Iyoke, Gedegede (Osugumiya) Ora. Although to none indigene the dialect sound alike but there are marked differences in the pronunciation of many words like Afa-Ufa, Usayi-Ikoko, Afa leaf in Ase but Ufa in Ikaram, Esin – he goat in Ase but Efin in Ibaram, Ogeden in Ase Igen in Akunnu also Afia in Akunnu is pronounced as Ewu in Ase, we can go on pointing out various words as pronounced differently in these neighbouring towns.

This book is also aimed at exposing other towns who are our neighbour to spur them into action for the purpose of either writing their own version of history. This action to an extent will confirm the existence of Ase Kingdom. If nothing is done in this generation to update the history of our towns and villages, the next generation will not only miss viyal information on why we are here. Eventually both our socio-cultural value and dialect would go into extinction. We shall be guilty of neglect and be regarded as unpatriotic indigene of our societies. Now there are clusters of Elders in our communities who have adequate information on the history of individual community.

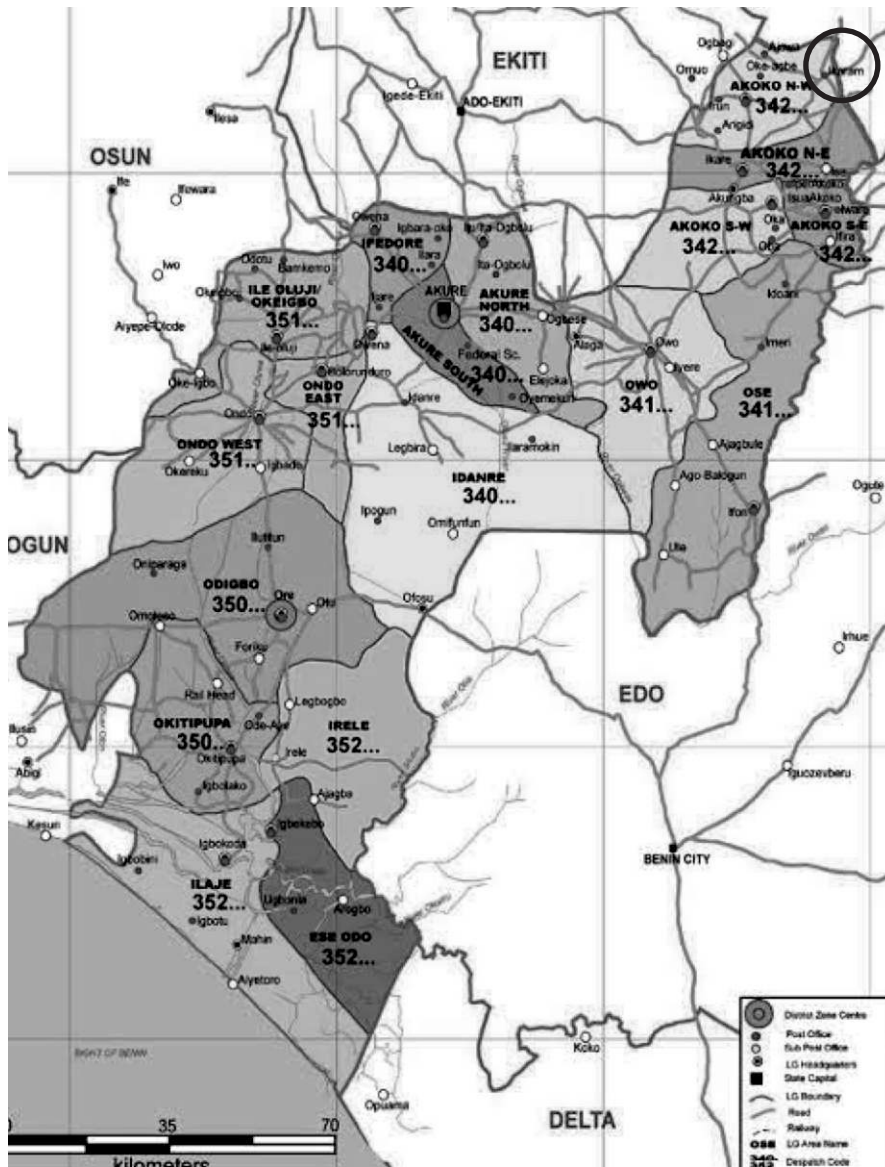
We have concerned indigenes Obas, Chiefs, community leaders and educated members within each community who are willing to assist individual who are interested in writing their town's history. It is of greater importance to uphold our claim to have come from these rural areas. The creator is aware why he put you there. He knows that you have special role to play in those rural areas. Looking at your position presently, are you not ahead of those who were born into urban cities? Why not use your position to improve your community rather than hiding under the pretence that your place of birth was too local. Remember that most of our leaders were from remote areas, yet their impacts were felt by their communities.

When most countries of the world presently are aware of the danger of their inability to harness the values of culture towards development, they are now integrating traditional value to health and education. Local herbs for treatment of some illness is almost the order of the day. It may be true that some traditions in Yoruba race may be crooked and ritualistic yet many are advantageous for our benefits. Some folklore, ceremony, dance, songs craft and arts and many constitute the making of good citizen. They serve as character and behavioural machinery to mold and shape people's life.

Everything must be done to salvage our culture and tradition from total extinction particularly the Ase kingdom and Yoruba race in general. You hardly witness a family listening to folklore in which wickedness, stealing, perjury, killing and other vices are denounced. We are fast losing those appreciated stories from men and women with virtues in the past, worth emulating for dressing for any local ceremony tradition shows dexterity in colourful body painting, hairdo, use of beads, raffia and feathers, speaks volumes of our past and present.

We should start to take another look at our tradition with the hope to preserve those that are good for the use of our modern generation. The Western world that we are copying have their traditions which had been improved upon over the years. Some of foreign art works are kept in private homes all over the countries in Western and Eastern world as decoration whereas they were declared fetish in nature on pages of books.

If artefacts produce in Yoruba land and Nigeria generally could be kept in private homes and museums why are we the producers ashamed of our master piece. We must salvage the near-Extinction talents in Ase kingdom.



Chapter Two

THE ORIGIN OF ASE KINGDOM

Like any other Yoruba town Ase kingdom is from Ile-Ife presently in Osun State of Western Nigeria. Ile-Ife is the cradle of all Yoruba race which is under the rulership of the Great Oduduwa the King and the founder of Yoruba race. The great Oduduwa territory covers all towns and villages in the Old Yoruba Empire which includes Lagos, Ogun, Oyo, Ondo, Osun, Ekiti, Edo, Delta and parts of Kogi and Kwara State. His territory covers parts of Benin Republic. Oduduwa was a powerful ruler and warrior hence the control of very large territory. His sons were also founders in most powerful and respected town in Yoruba land. His values in rulership is incorporated in all Yoruba towns and identical rulership styles prevails up till today. All Yoruba Obas are subjects of Oduduwa.

Oke is the founder and father of all Ase kingdom

Oke was one of Oduduwa sons he left Ile-Ife to settle at a

town called Ase. The history handed over to our custodian of cultural values said that Oke left Ile-Ife with his junior brother, which indicates that they were two sons of Oduduwa who left for Ase. The two brothers were given separate crown each with other instrument of office with some guards and handful of warriors from Ile-Ife. The two brothers lived together in Ase Kingdom.

Later the younger brother (name unknown) left for Omuo with his crown and some personal guards. He too was learnt to become a king in Omuo territory. Both of them exchanged visits and pleasantries. They also communicated severally until there were no means of easier communication between them.

Omuo was part of Akoko until it was taken over by Ekiti. To buttress the relationship with the unity and ancestral ties with Omuo up till late 1960's there is a river pool forbidden to non-indigene to fetch water. Indigenes of Ase are not restricted from fetching water there. It was established that the lake/pool/river had the same source and root of Arere its sister in Ase kingdom.

This statement and other related issues about Ase and Omuo were told and confirmed by the Kabiyesi Oba Josha Oladunni, the Alase of Ase kingdom and also by Messrs

Micheal Ogidan, Gabriel Ogidan, Edward Oladunni, Festus Folagbade and others. who in those days engaged in timber and lumbering trades, between 18th and 19th century.

Ase had settled in almost many sites, but the most prominent sites are (1) Aladugu where there are physical broken building Ikere and Old Baobab tree site (2) Apole at the bottom of a mountain Apole very near the present site (3) New Ase site where we have the Oba Joshua Omotola Oladunni. We have school, the church and other modern infrastructure, bone hole and a market.

Ase derived its name from descriptive word Ase meaning we know it. Many travellers after describing Ase kingdom to outsiders that is our neighbouring town the response and reply they receive is ASEE meaning we know the place, gradually Ase became the official and recognized name for the kingdom. It remained the only authentic name used up till today.

The benefit of the dialect is inherent in the trading sector. The neighbouring towns have their various markets and the market days are usually from five to nine days interval before the next market days. All the markets have varieties of trades, from far are near there is no need trying to speak other

neighbouring dialects, but as you speak yours, others understand what your request is and appropriate response is received for other foreign traders either Yoruba or English/pidgin are used as communication code in all the market transactions.

Ase kingdom is bounded in the West by Akunnu, in the East by Osugu, in the North by Auga and in the South by Oyagi. All the surrounding towns speak almost same dialect except Auga. There is no difficulty in dealing with our neighbours. Minor disagreements are resolved amicably among themselves. It is very rewarding that there was no pending unresolved issues. There had been genuine peace within the concerned communities around the kingdom.

The kingdom is an enclave of tradition and culture enviable by many towns. Our culture and tradition are far comparable with our neighbouring towns. Variety of our culture and tradition cannot be found in other towns especially these festivals Oke-Ase, Imase, Owusi, Imahehe, Imagbigbi and others. These festivals are synonymous with Ase Kingdom. Only the rituals and traditional rites can only be performed by the indigene. This is a fact considering where, how and who will perform the rituals. Some of the rituals have to be conducted at a particular place, It can be beside rivers or mountain site which had been dedicated to such deities with

specific objects of sacrifice. If not properly handled, it can lead to untold repercussions and dangers for the kingdom at large. Some of the curses on the priest who violate and defile the procedure for the sacrifices are irreversible.

INTER TRIBAL WARS

There were many records of inter tribal wars due to Hausa Fulani hegemony in the Northern Nigeria. The Fulani Hausa and the Nupes popularly called in our dialect “Tapa”, at several times invaded the kingdom from the Northern part of the country. Ase kingdom is very close to Northern boundary. Hence it served as a shield or regarded scapegoat as the received attacks from marauders before they could advance to the interior. Uthman Dan Fodio in his Jihad concentrated his war on the Northern Parts of Akoko land which culminated in the fleeing of most towns to mountain only to save very few. Those left behind who are helpless were either killed or taken hostages as slaves. Many of Ase wards were destroyed killed and taken away as slaves.

The foregoing statement of facts happened at the end of eighteenth century when a wealthy man came from Nupe kingdom to trace Ase kingdom only to regret that he could not settle at Ase with his kinsmen. He declared that his ancestors were from Ase and taken as slaves. He distributed

gifts to Ase kingdom and departed for Nupe Kingdom in the then Middle-Belt Region. It is requested that there is no step taken for the follow up.

Another example is that of Ebenis, who are still alive in Auga, Akoko North-East of Ondo State. Part of their kinsmen remained in Ase. They formerly settled around Ebeni mountains in Ase kingdom. The other very large community killed themselves in ignorance by climbing a palm tree without top “topless palm tree” it was later regarded that the palm tree claimed as thousands died beside the inhabitants of Ahan woke up one fateful day to see a dead man besides the topless palm tree, the first man to see the dead started showing them how it happened, an eye witness he climbed the topless palm tree with a climbing rope only to raise the rope over the topless palmtree to meet his end. Other members of Ahan community in part of Ase kingdom deserted the community and the entire ward went into extinction.

Once again the issue of Ebeni's war compounded when the Hausa/Fulanas led siege into the community, the siege was terrible, the superiority of the Fulanis in terms of their numbers and horsemen the horses created panic which led to many of the indigenes who could not face the Fulani in warfare running into Ebeni Mountain through cave secret

gates in the mountain without taking into cognizance the risk. Some none indigenes joined the fleeing community to enter into the secret cave in Ebeni mountain only to be trapped. The exact number of people that entered the cave could not be ascertained but were many. They lost their lives in the mountain. The remaining members performed ritual but to no avail, songs of dirges were san. The people outside were hearing their voices. After many months, they left the site but up till today these sound remain audible especially at night.

There was reported case of inter-tribal war and invasion from Omuo Kingdom from Ekiti. The war turned to be bloody as the Omuo warriors were repelled by the Ase kingdom warriors, hence the slogans which now formed part of Oriki Omo Ase which says “Omo Apa Omuo bi eni pa esinsin that oriki still stands unchallenged up till today. It was learnt that it was the only inter-tribal war fought with fellow Yorubas.

Before the decimation of the kingdom, the present size was more extensive than it is now. People were spread across major territory which is now almost occupied by forests.

Chapter Three

PHYSICAL FEATURES

The culture and tradition of any community constitute their history. These culture and tradition are mostly associated with either the worship of certain rivers, mountain, trees, rocks and other objects.

There are many sites and objects that makes the feature of the environment. There are many important locations in the territory occupied by the kingdom. These include rivers mountains, forest, shrine, rocks lakes and many more objects which will be discussed later in this book.

Some of these sites objects are restricted to non-indigenes as they relate to tradition and rituals in the kingdom. Any violation or disrespect to guiding laws or instruction could lead to irrevocable curse on the offender, his family or the kingdom at large.

EBENE MOUNTAIN

It is the visible and controversial mountain in Ase Kingdom due to its enormous size it is visible to many towns. The dark colour makes it stand out boldly as you enter the kingdom through Iyaya hills. It stood majestically solid black before you as you are entering the present site of Ase kingdom. The mountain contains several sacred site and shrines at its very top were two separate water closets. It is absurd and abomination for the water to touch each other. Any culprit caught will be forced to perform some atonement rituals for mixing the sacred water also there is a foot print at the top of the mountain.

There is a large tunnel at the bottom of the mountain a man without bending and stooping can walk straight in to the mountains chamber where ritual ceremonies were held with light provided through traditional lamp. The lamp use red palm oil and local cotton wool, the red palm oil is poured into locally made traditional lamp vessel made for such ceremonies. Other sources of light provided in the cave were a types of long back of dried palm fronts tied together to provide steady light while advancing and walking through the chamber road from the entrance.

There is a drinking water beneath the mountain called Itame, this will be discussed later in this book also the surrounding

provided farm land for indigenous farmers. There was a large community that settled within the vast land covered by the mountain.

The community which settled around Ebenis mountain are the Ebenis remnants of their crops and their farm land are still available as evidence. The escaped members of the community who ran to Auga are still there claiming to have originated from Ase Kingdom.

OSUNNE

These vast and winding mountain starts from Arere forest. It spreads to Apole site, Ifese rocks Isese forest only to terminate at Akunha very close to the junction of Auga Oke Igbagbo and Auga Oke Imole.

Osunne is very notable mountain because it host the dreadful and Highness deity called Osalogo. There are lots of physical contact with the deity Osalogo as many have reported similar stories of their almost contact or accidental witness when the deity was said to be crossing road leading to Arere forest. It was reported that millions of flies and bees herald the crossing of the road and coming of the deity. Osalogo shrine site is not far from the road leading to Arere. It is by the right hand side of the road.

Climbing the mountain further after Osalogo shrine the mountain became curved before stretching forward Apole within the curve was the second site of Ase kingdom. The site is filled with broken utensils, ruined building and various littered art works of the kingdom these could be seen up to Ologo Akure at Ifese within Apole site.

The Oke Ase festival was not allowed to be wiped out of history. There at Apole it was renewed and fully established Other ancestral worships were vigorously pursued to preserve traditions and culture of Ase kingdom the Oke Ase festival participants (dancers) were prepared during the vigil for the festival.

Today, the Apole site provide farmland for farmers in the community. There is patronage of farming there to keep the name of the site alive for future generations; the site which is not too far from the present Ase town could be visited by interested foreigners.

Osunne spreads to Akungha through Isese forest is called Akungha at the site adjacent to Auga junction. It hosts most of all local oil processing sector, palm oil foot press because of the flatness it provides pounds for fermenting cassavas roots which are later prepared and spread on the rock for

drying process. Other crops like corn, beans, palm carnels, guinea corn, even washed clothes are spread for drying on the flat areas of the mountain. There are large spots which contain very clean water that is used for washing clothes, drinking and bathing.

EKURE

Mountain Ekure lies at the left hand side of the present road to Auga. The Old road to Auga passed through the Ekure directly but for many disasters that befell traveler on the mountain prompted the construction of the road, avoiding the Ekure mountain and it misfortunes. Some of the disasters is that there are two ponds on the mountain one for men use only, the other meant for women but can be used by men also mistake. A female touches the male pond it is an abomination and could be reversed after some rituals are performed for such female. The female Orhu Anyonyon the colour for orhoi Anozhi is green and the water is thick and contains lots of particles within it were stones for filing cutlasses. Orhoi Anyonyon does not contain any stone but has lots of water lily on its surface the water is useful to drink and to wash clothes and for bathing.

For the male pond on the mountain, whether intentional or unintentionally if any woman touches or cook food, wash clothes or drink the water she will be barren for ever. These

curse could be reverse after rituals are performed for such woman. Some of requirements are provision of a he-goat, colanut, palm wine. The he goat is not to be cooked by oil the flesh is either roasted, smoked or boiled and the meat should be eaten in the areas on the site of the pond by only male, no part of the meat should be brought home or be eaten the next day the left over is thrown to the bush to prevent anyone from eating the sacrificial meat the following day. Up till today farmers always avoid the track of the water which is painted oxide red on the mountain up till now. No foodstuff is spread over these tracks. There had been cases of Fulani herdswomen who came in contact with the water unintentionally who did provide rituals materials before the curse was removed. It is the duty of the kabiyesi to warn all strangers dwelling in the community about what they could do and those forbidden.

There was a terrible fire out break which consumed the thick forest on the top of Onhoi Anyonyon. Even the tree that provided shade at the site of the pond was completely burnt down but the water still remain. The two ponds were said to be too dip or bottomless hence several units of hard core stones were dropped into them to partially block the pond it was said that several cattles and cows had been lost when they fell into these pond without anyone to rescue them.

The economic value of the female pond is that its water is always used for processing red palm oil. The local processing of palm oil requires lots of water after healthy and strong men as up to ten or more might have used thick sticks or wood like Yoruba pestle to thoroughly pound the cooked red palm seed overnight. The high heap of the palm seed already pounded are spread round leaving the centre to hold water. When water is poured into the centre as required those men would work their feet to further press the cooked red palm oil to free the carnel from the hust for further processing. The water is used for drinking for many household duties. There has been to reports cases of herdsmen death but only strayed cows lost their life.

The two ponds are directly facing Ebeni mountain with the road from Ase to Auga winding through the valley. Apart from the two deep ponds there are other shallow ponds that are generally used for soaking Cassava and other purposes. There are farms on the mountain and around it.

There are foot prints on the mountain some of which are distorted or oversize. Only one or two are normal foot prints in the mountain. Everyone is allowed to put his or her foot to view how it fits or otherwise. It is only Male pond Orhoi Anozu that is tied with rituals and sacrifices. The female pond does not demand for any sacrifice and rituals.

OSEHUNRE

Osehunre derived the name because it harboured lots of bush rat popularly called Ehunri in Ase but Okete in Yoruba language lots of rat lives in that area. It lies below the Ebeni mountain it is between Agbejo river and Obodono river. The area contain lots of rocks the land is fertile and produced very fine and robust farm produce such as vegetables, corn, cassava and yams of various species.

In the early 1940s part of the land was cultivated by high chief Balogun's tenant Saba Olowodagba who was a native of Akunnu wh later relocated from Ase to settle down at Akunnu his town. He had various farm products with higher yield. He was an excellent farmer. He had with him Adejoro a.k.a. Angologolo, Ojo dada and Idowu his son as co-workers in Osehunre and Obodono. He had separate site for cocoa, Oranges and palm tree.

After his relocation to Akannu his home town the entire farmland at Oshunre and the site where palm tree, cocoa and oranges were planted were returned to high Chief Balogun Pelemo Aiyegbusi of Ase kingdom. Saba Olowodagba later died at Akunnu and was buried there.

OGIDIGIDI

The name Ogidigidi stands for the heavy sound of the rushing waterfall. Although the name does not refer to point of the waterfall but the entire vast land before and after the site of the waterfall from the road leading to Oke-Imole, just the right side of the road, was a foot-path leading to Ogidigidi in the middle of the road. There is a large rock leading directly to Ogidigidi river

The forest before the waterfall was being cultivated by Amodu, an Ebira man, who was a tenant of High Chief Balogun Pelemo Aiyegbusi of Ase kingdom. Amodu and his brothers from Okewen worked around Ogidigidi they have huts built in the middle of the forest between the waterfall and the road to Oke-Imole in Auga. Amodu and his brother paid their farm royalty (isakole) to Ase kingdom through high chief Balogun Pelemo Aiyegbusi. The Amodu families did not live in Ase but at Aiyeteju because of the short route leading to Ogidigidi from Aiyeteju which would be much longer through Ase, or Amodu Igbira to use Aiyeteju route to enter there farm did not stop Amodu and other farmers from paying yearly tribute to Ase Kingdom. They only resided in Aiyeteju but they were tenants to Ase kingdom who are their farm landlord.

IYAYA

Iyaya mountain is sandwiched with forest at the base. The mountain stand at the boundary of Ase and Oyagi, it serves as the entrance to the present site of Ase kingdom the community primary school, Ase is directly in front of Iyaya mountain. The Iyaya mountain belong to Ase kingdom as the community around the mountain were called Iyaya hence Iyaya mountain. The community in the early history of Ase kingdom served as watchdog, since they were at the entrance to the kingdom, they were to guard and protect the interest of the community by sending information on either possible attack or other relevant messages throughout the kingdom.

It spreads by the right side of the road leading to the present location and site of Ase kingdom. The mountain is more visible at the site of present st. Andrew's church in Ase. It terminates at Otosai Ekurere another boundary site of Ase kingdom and Aiyeteju losugu.

There was a ploy by the Oyagis to trickly lay claims to the mountain. The relations of Ase in Oyagi approached the elders in Ase kingdom for lease of part of the Iyaya forest for their farming activities these relations are Kola and Dayo Anjorin of Oyagi street, Ikaram.

The elders of Ase kingdom high Chief Balogun Pelemo Aiyegbusi, High Chief Solomon Ayodele Ogidan, High Chief Jonah Akadiri Aba, High Chief Joshua Omotola Oladunni and other members met with Kola and Dayo Anjorin. Dayo and Kola Anjorin were from Auga and also related to Late Mama Alege the mother of High Chief Solomon Ayodele Ogidan who came from Ishe-Akoko for which reason, their request was granted. They used the provision less than five years, The released land in Iyaya forest was taken back by the community after the inability to continue farming on the allocated land. Kola and Dayo are none indigenes hence they have no inheritance or claim to Ase kingdom.

Iyaya Mountain hosts a lot of wild animals, baboons monkeys Antelopes buffalos are a few of such animals. There are lots of other fearful snakes and phytons which made the mountain and forest difficult for many to carry out hunting expedition.

In 1958 precisely late Ebenezar Ebun Balogun woke up early on the fateful day to hear the heavy and taunting sound of a baboon. He was a hunter he quickly took his dane gun and a sharp cutlass and he set out to kill the animal. He fired shot from his gun which was fatal and almost kill the beast.

Unexpectedly, the baboon after falling to the ground got up and stationed itself for revenge. When Egun Balogun was about to fire the next gun shot the baboon sized the gun from him and dashed it against the rock which broke the gun into pieces. He was left with the cutlass while the animal was violent in its attack he kept defending himself with the cutlass.

He continued with the deadly and cruel attack from the baboon, his cry for help drew the attention of the members of the community who trooped out and stationed themselves at the bottom of Iyaya Mountain. Some were weeping as they stood helplessly watching the gruesome sight of the bleeding and charging beast before the hunter. Finally Ebenezer Egun surmoted courage and moved swift by towards the baboon and inflicted a deadly blow with his machete on its face. The machete cut almost remove its nose and sank deeply into its jaws, the beast sat upright wiping gushing flood of blood from its face suddenly the mighty beast fell on its face. The brave hunter moved closer inflicting more machete cuts into its heads until it died. He made history because the baboon had become a threat to the community.

It is note worthy to state here that Iyaya forest had been in use for farming activities by both High Chief Edward Adeniji Oladunni and other indigene before part of the forest

was allocated to Dayo and Kola Anjorin. High Chief Edward Adeniji Oladunni was the lay reader of St. Andrews church Ase-Akoko.

He planted cocoa, coffee and other food crops in the forest. After his death, the remnant of his farming activities could be seen in the forest. OTOSAI- OTUN.

Otosai-otun is by the right side of the road leading to Auga from Ase about a metre from the 'V' junction of Auga Oke-Igbagbo and Oke-Imole.

The rock derived its name from the non-indigene whose name was Otun who came from Osugu. This young man Olabanjo Otun was born by mother Fola Wumi who remarried to Yesufu Olotu of Ase kingdom. His mother had other children by names Yesufu Olotu Omoronike Olotu and Biodun Olotu. The young man repeatedly carried out farming activities in the vicinity of the road. The rock ways always used to describe the young man's farm Otesai in Ase dialect means rock and Otun refers to the young Osugu man hence Otosai Otun.

The rock has several flat surfaces where corn, cassava, beans cowpea, guinea corn and other food items were spread to dry, because of its closeness to the junction mini market usually

took place here where traders and travellers always meet to relax before embarking on their journey.

Otosai Otun had retained the name as most appropriate to describe the location of the Auga 'V' Junction till today the young from whom the rock name was derived his son was also a very skillful bricklayer. He took part in some projects in the community. He constructed Ogbogosa bridge on contract from Akoko North East Provisional Authority Council in Iyoke Ikeram. He participated and handled the construction of St. Andrew's church, Ase. He also constructed the Resident of the former Kabiyesi Oba Ojomo Adejumo. He put a lot of his artistic talents in to play by the beautiful designs on the building around.

OTOSAI-ALADUGWU

After many intertribal wars the reruminants of the people came together irrespective their town or wards to settle at Aladugwu rocks (Otosai Aladugwu) the first site (Apole) the place is very flat and is large it was not in the forest as it often seen from distance.

The site has a lot of significant and important role to play in the history of the kingdom being the first site. Most of the culture and tradition of the citizen could be traced to the site

presently. Old Baoba trees are still available at the site of the community market square on the rock there are site of ruined buildings broken utensils are scartered all over the site.

At the site, there is a beautiful grinding stone which had been reported stolen several times only to be returned. There are some myths and belief associated with the grinding stone. It was believed that the thief or any one who remove and carry the stone would be unable to drop the stone and these would force the person to return it to its spot unfailingly.

At the site there are visible scraps of broken pipes, pots steels objects like rings, knives bracelets and other ornaments. The decoration on them showed high level of their skill in Arts. An extensive research by archeologist would indicate the age of the materials and probably that of the kingdom.

The Baobab tree and many traditional sacred items and trees are testimony that the kingdom had existed before the advent of colonial masters.

OTOSAI-OGE

Otosai Oge as the name implies, belongs to Oge quarters in Ase community. A visit to the site of Oge you will see pieces

of iron especially round pieces of iron used for local dane gun. The Oge has a native way of greeting to show admiration. Oge-Oge Rabata the mountain is big and it contains lot of mystical stories. It is believed that some invisible blacksmith are still working in the night to produce the fresh pieces of iron at the side.

FOREST FARMLAND, IYAYA FOREST

The issue of Iyaya mountain had earlier been discussed as the gateway to Ase kingdom. The territory was covered by thick forest. It hosts St. Andrew's Church Ase-Akoko the new blocks of classrooms were built by the Governor of Ondo State Dr. Olusegun Mimiko. Below it is the present site of Ase kingdom where the kabiyesi Oba Joshua Omotola Oladunni it is reigning.

Iyaya forest spreads alongside with its mountain and terminates at Otoasi Ekurere. At these site Rock Ekurere was divided into half where the boundary passed through the top of the Iyaya mountain had since been used by the community Christian as the permanent site for the community "Galilee" Celebration where Easter is being celebrated annually since 1958. by Christians

In 1957 there were controversies at the site of joint community Galilee Anniversary Celebration some

participatory communities were Iyotu, Ibaram, Oyagi I & ii, Iyoke, Iyani, Itabalogun, Osugu, Gedegede Ase, Akunnu, Auga, Oke-Igbagbo, Esuku and Ora. The joint site for the Galilee was immediately after Iyoke on a mountain very near Old Iyoke Fulani/ Hausa settlement known as "Igaah". The ceremony was being held by the communities mentioned earlier.

The dispute remained unresolved among the communities up to early 1958. After frantic efforts of the late Baba ijo of Ase kingdom Elder Jonah Akadiri Abu. He was unable to resolve the troubles he called meeting of Ase community. In the meeting it was resolved that Iyaya mount would be used for the community Galilee.

In 1958 April Easter Celebration took place at mountain Iyaya for the first time under the leadership of Baba Ijo Pa Jonah Akadiri Abu of Eja family since 1958 Galilee has continued to be celebrated.

OOJEH

The name Oojeh referred to extinct community of Oojeh though there is no physical structure in the area calle d Oojeh but the territory lies vacant. After crossing the bridge over Ogbogosa river towards Auga Road, at the immediate junction you turn left to the road leading to Aladugwu at the left side is Oojeh Land.

There are many myths about the land, it is forbidden to curse anyone when on the site, fighting is also forbidden there are few rocks concentrated on the land on the top of these rocks are spaces for drying of farm products. Women also use parts of the rock for frying of garri.

The land is almost white sand which is useful for plastering of buildings. For many years the avenue for contracts to make money lorry are seen carrying sand to neighbouring towns everyday. There are various quarry sites and locations around the territory. The land was bounded by Ejimi to the North West, Arere to the North East, Ogbogosa to South and Oteh to the North. The road to Arere and A ladugwu ran alongside the land.

The land is fertile for yam, cassava, cocoyam, potatoes, and Pepper plantation the land had been blessed for rearing of Pigs after piggery was outlawed for Ase main town up to Ogbogosa rivers the curse on rearing pig in the town was invoked by the former kabiyesi Oba Anderu Adesuwa of Asidugwu Royal Family in the 19th Century. The curse came as a result of infections. Jigger diseases which almost damaged the toes of the Oba and some of his subjects.

OTEH

Oteh means a pool or pond. It serves dual purposes it is useful as drinking water and for all domestic purposes it also serve as shrine for the worship of deity it stands few metres from Arere Road the grandfather of High Chief Solomon Ogidan and the present Kabiyesi Oba Oladunni the second were the persons to use the surrounding of the shrine as farm. Hence High Chief Solomon Ayodele Ogidan and Kabiyesi family freely cultivate the land for farming purposes.

The Oteh territory from the right side of the road leading to Arere beneath Osalogo Shrine to Ifese and Oseja territory. The land is fertile for palm tree, cocoa, Maize and other crops any dispute on Oteh territory is amicably resolved within Ejah community there had been no serious dispute on land in Ase kingdom since each family and community have much land to cultivate for various crops. Oteh rituals and worship will be discussed later in this book.

IFESE, OSEJA AND APOLE

These cover a large area, treating them separately would only amount to a repetition these areas were interlock crossing each other, their features are almost the same these areas are at the left hand side on the road leading to Auga from Ase after crossing Ogbogosa river, it is few metres ahead. There is a footpath leading to these Area, they are within the old Ase-Augu road.

These area played important role in the history of Ase kingdom, Apole was the second site of Ase kingdom and cradle of modern Ase civilization Ifese and Oseja are suitable farm land for rice and fertile for various cash and food crops. The families of high chief Solomon Ogidan, Kabiyesi Oba Joshua Oladunni Jonah Akandiri Abu, Abraham Olusoji were dominant people who worked and use the territory for farming.

In the late 1950s to early 1990s late Gabriel Folagbade and Isaiah Olatusa the half brother of High Chief Balogun were very successful farmers who both cultivate these areas for their farming activities Late Isaiah Olatusa was a retired teacher from Gbogan, Ibadan in Oyo State he put his educational knowledge into his farming projects which made him excelled among local farmers. He invested in water yam, yellow yam, sweet potatoes, groundnuts Okro, garden eggs and pepper. Traders from far and near patronized him until his death

ISESE (ICHESHE)

This piece of land is sandwiched between Ekurre and Akungha mountains. The mention of Isese is synonymous with Balogun dynasty the forest was used as farm land by Balogun family.

The territory include Ekure parts of Osunne Akungha Agese down to Auga “V” junction during the life time of High Chief Balogun Pelemo Aiyegbusi he built a large hut in the farm at Isese the hut was used as resting place in the daytime. There had been no record that any of the family slept there during the night.

There was a large cocoa farm around the hut, the cocoa plantation belonged to High Chief Balogun within the cocoa plantation were plenty of palm trees and few yam, cocoyam and plantain crops.

Late Gabriel Folagbade and Samuel Obadofin both from Akunnu who were tenants to High Chief Balogun, they would come with the family to eat lunch in the hut after which they would return home to Ase to sleep.

The source of drinking water not only to the trio but other farmers in near and far. The pool never dry, it provides water for all farming activities throughout the year, Arere cover a very large area from Ooteh junction Arere across Osunne, Aladugwu rocks to Agese forest it extends to the North West down to Sanni Igbira camp within Ase territory also to the North West it spreads toward all Igbira camp and Aladugwu farm land.

It hosted the biggest and sweetest cheabutter tree, 'Atolo' or (Agbalumo –yoruba name) these cheabutter fruits is always on demand by both indigene and foreigners during the day and market days the forest have in its middle a pool called Arere where the forest derived its name Arere pool serves as drinking and water used for domestic purposes the forest is very good for both cocoa and colanuts plantation. The cool and fascinating site makes the forest a delightful sight.

The Arere farm was fully occupied and cultivated by High Chief Sanusi, Aiyesa and Yesufu Olofu part of the land was released to Gbadagi a native of Osugu. His mother was from Sanusi family. Gbadagi who became richer from the proceeds of his cocoa farm in Ase was at that period one of the riches men in Ikaram.

Gbadagi had two most popular servants farmers, Mallam Dauda who lived and died in Ase was from Katsina State. The other one popularly called Agun lived in Osugu in Ikaram with his master he was a native of Kabba in Kwara State from the Northern Nigeria. He was later crowned a king in Jumu kingdom in Kabba, both farmer who turn friends were hilarious during cooking period in the presence of young man Mallam Dauda would sing while Agun would dance with his two hands held high above his head. One of the most popular song goes thus;

“Timba bo la ba - When I aproach the hut
Awa wo a pomi wo - He searches through my bag
Owo ti ko sin se - The hands that does not work
Omokele bimbu - Knows how to cut morsel”

Everyone present would join in singing with them especially the last verse of the song.

ALADUGWU

Aladugwu starts just after the first old site of Ase kingdom it stretches along side Arere to the North West Agese to the South East and Osunne to the South West it contains Otu Aladugwu, Otu Iteteru and down to Alli Igbira huts. Otu Akadugwu is the largest pool in Ase kingdom it only reduced its size during dry season.

Aladugwu is predominantly occupied by the prince Ikudayisi Andrew Adesuwa family high chief Ikudayisi was a hard working farmer infact he was the richest cocoa farmer in Ase kingdom during cocoa harvesting period, large transport vehicles always stationed in front of his house to collect many sacks loads of dried cocoa seeds.

The land is fertile for cocoa coffee kolanuts palm trees yam and varieties of food crops. The forest contain Ikudayisi hut

he did not bordered himself with labourer, his household were all hardworking and industrious family. He lacks nothing he was never a beggar nor a borrower he was self sufficient during his life times he was a hunter and set a lot of traps, he never buy meat from butchers he had enough bush meats and food items in abundance. He worked hard and benefited from Aladugwu farm.

AGESI (AGESE)

The territory derived its name from the facts that many wild boar resides there, in Ase dialect wild boar is called Esi hence Ago – Esi which later translated to Agesi or Agese. There are plenty of varieties of Monkeys and other animals like antelopes, deer, grasscutter and buffalo, it also host dangerous snakes like cobra, puff-adder, python and others.

Many clans from Ase kingdom cultivated the farm for farming activities these include high chief Jonah Akadiri Abu, the royal families of Oladunni, Ogidan and Olusoji Abraham his brother Raimi, Adeyanju, Bayode. When Ebenezer Balogun who married Ike the daughter of Obola who was a native of Iyotu in Ikaram became prominent farmer in Agese farm because of the marriage. Later part of the land contracted to Elder Obola was extended to accommodate his inlaw, popularly referred to as Teacher the

son of Iti a trader from Akunmi who settled at Iyotu. Iti married the daughter of Mummy Iyale the mother of Arii in Iyotu she is related to high chief balogun since her mother and Balogun mother are from Iyoke hence Teacher Adeola was given the opportunity to farm.

Teacher Adeola Iti got married to Pa Olugbusi daughter Adesoye John her mother was the daughter of Pa Obola both from iyotu Ikeram. Teacher Adeola capitalized on these position of his to trespass on Agese and Isese to carry out his farming activities he is non-indigene but a tenant to Eja community.

OLUJEJA

Olujeja derived its name from two word Aluju them Eja Aluju in Ase means grassland and Eja refers to Eja community that is the grassland belonging to Eja hence Aluju-Eja later known as Olujeja

It is the largest farm land of the community. The farm land starts from the 'V' junction leading to Auga Oke-Imole and Oke-Igbagbo communities in Auga town it terminates at River Otuseyen the boundary between Ase and Auga community the area covered the forest after Akungha, Agese and crossing both roads to Auga community it extended

beyond river Obodono and Ogidigidi including Ohoi Aabah on the other side of it. trechting towards Ebene mountains to boundary of Ise/Iboropa.

Every Ejah children both male and female have the right to farm and do other business on the land. The land is suitable and fertile for cassava, yams of various species, maize, cashew, cowpea, guinea corn and groundnuts but many of Eja clans could not treck long distance hence the vast land is lying waste without much patronage High Chief Balogun a very strong farmer took the advantage of the ability of trekking long distant to farm everyday. He cultivated in larger parts of the territory and became most successful yam, and maize millet and cassava farmer in the kingdom .

He practice shift cultivation predominantly occupying the right and left hands sides of roads to Ase Auga down to Ogidigidi, Obegiywun, Ohoi Aabah which all terminate at Otuseyen and Obegoku. Other farmers including Gabriel and Kolawole the Ogidans practice extensive farming on the land also the royal family of Olusoji, Oladunni and Ogidan also on many occasion participate in prospective farming there.

In late 1980s when Ase pregressive union was very active, it procured and emback on a joint farming project about two

kilometer to the 'V' junction. It was at the middle of the two roads that the project was sited the project was well managed initially but collapsed as the succeeding project was unable to start due to distrust and lack of mutual understanding among the elders and the elites. The first joint project was cassava farm which was very successful no other project was embacked upon until the collapse of the union.

The land Olujeja hosted many important places the Otu Kolo or otherwise formerly called Out Pala it was called Otu Kolo because of the prominent Imoga Indigene of Edo State who had his farm around the pool Ikolo was a father-in-law to Pa Samuel Obadofin an Akunnu indigene who married Alice Kunke Obadofin his second wife from Imoga town.

Otukolo was noted for some myths surrounding the pool it was said that strange animal and python resides in the pool, other stories had it that a large crocodile and a hippopotamus were in the pool the environment of the pool was always 'dead' silent, this create a tension in visitors coupled with occasional sound and series of burbles from the pool which almost send the visitors hurrying out from its vicinity. There are special grasses in the water with few water lily Oju-Oro and Osibata and water lettuce have and there on the surface of the pool. The tense atmosphere is not friendly.

OBEGIYEN

The two words forming Obegiyun Obege means swamp, Iyun is the name of royal family whose duty is to crown any new Alase of Ase, the two words were combined to form OBEGE-IYUN which transformed to Obegiyun.

The large farm area at present on many occasion did not favour non indigene to cultivate on its land. Any year that non-indigenes participated in farming there the crops would either produce bad crops or have the whole farm land swept away through flood. Within Obegiyun there a very little pool and it the shrine for Iyun community. Each year before the planting season sacrifices are made at the shrines these include palm wine dried fish and pounded yam for the indigene and the farmers it is always advisable for the none indigene not to participate in the farming activities, At the god of the land would not spare even the indigene from the farm destruction that would follow despite the fact that special heaps and high drainage are provide to prevent and guide the river from flooding, it would surely overflow its bank and carry away all the food crops for the year.

Apart from food crops the land is very good for sugar cane, calabash, ground nuts fairly good for plantain, cocoa and kolanuts, the land is swamp all –over and very thick and hard

to cultivate during the dry season but mashy in the raining season.

Currently there are Fulani herdsmen occupying the land for some years past they are friendly and they provided the community with raw cow milk fura de nunu and many Hausa food. The Fulani herdsman donate some cows to the community during traditional ceremonies

OBEGOKU (OBE GE-OKU)

Obegoku derived its name from Obege-Oku that is Obege swamp, Oku snake, which now translated to Obegoku meaning the swamp of snakes it is very close to Obegiyun, it contains lots of snakes, python and other wild animals it is a very thick forest which spreads from Otuseyun through Obegiyun down to Auga-ise Iboropa boundary.

For many years it served as expedition for local hunters from Auga, Ikaram, Ase Iyoke and neighbouring town the proceeds from such venture were shared among hunters when everyone would have meat to take home. After repeated accidental gun discharge from hunters and incessant arrest of hunters under the disguise of updating the official registration of local guns used by hunters they completely stopped the hunting expedition. At the start of the

expedition a male big dog is slaughtered in the morning at Ase on Ase-Augra road leading to the expedition forest only to be eating In the evening after returning from the expedition .the dog is slain to Ogun god of Iron.

Apart from the snakes and wide animals the forest contains timbers, lots of wild birds and bats there is a large river running across the middle of it river joined others within the territory and Augra-Ise towns

OBEGEYE

Obegeye means Mashy or swamp of rain Obege mean swamp and Eyi also mean rain. This mashy area is few metres to Okokele river very close to mardet place in Ase. In its middle there is a pool of water the water is whitish in colour it is very thick but it is used as drinking water in early dry season.

The soil is white colour, it is almost like clay soil the whole area contain certain grass species that produce sweet aroma used during yam festival for soup it is called ALIMANKORO in Ase dialet. The surrounding area is used for Akuro farm which produce early yam between end of the months of June and for Oke Ase festival Early July.

Most of the times the area had been used by high Chief Solomon Ayodele Ogidan, the land is highly productive in early yam used for ceremonies it is also good for crops like maize pepper cowpea groundnuts, beans and sword beans, apart form yam plantation and the other parts are used for local brown beans the unripe ones are generally cooked and eaten but ripe one is harvested between November and December, the local beans is called Oyeye in Ase dialet. The beans could be cooked or prepared as moinmoin for food almost all the yoths in the community participates in the cultivation of Oyeye farm that is generally accepted by the community as significant crop the actual site for Oyeye plantation is called Otepa at the out-shirt of Obeyeye.

Chapter Four

IMPORTANT RIVERS, POOLS, SITES AND THEIR HISTORICAL SIGNIFICANT INTRODUCTION

OTONENA

It is the source of Okokele and the river very close to the boundary of Ase and Oyagi. It is at the left hand side of the road while coming from Ikaram. The water seldom dry throughout the year the river does not require any traditional rituals its name is derived from two compound words, Otu-pool and Ena which means Cow the water is drinkable pure and clean the water is also used for domestic use. The stream it is patronized by both old and young causality no death had been recorded against the water

Olusuyi dam is just few metres form the steam the community primary school, Ase Akoko is also very close to the steam directly opposite it, is Iyaya Mountain and forest

OKOKELE

Okoke took its source from Otonena, it is the next popular river in Ase kingdom despite the fact that it demands for none

ritual sacrifice almost most of our children in diasporas or who reside in other towns in Nigeria when they come home for festive period always demand to visit Okokele river.

Although the river dried in the dry season but it has the rate of plates being snatched away from their owners especially from the youth and children these plates if snatched by the river could not be recovered not matter how hard the struggle is to recover them. The river have two important parts, the top site serves for collecting drinking water while the other site below serves is used for clothes washing and plates it is also wide enough to provide mini swimming pool for Adults and youths.

It serves as relaxation centre to youths as they are never tired of visiting the river as many times as possible During the raining season young and old are seen carrying water containers to fetch water throughout the day.

OKOKE

Okoke is on the same route downward of Okokele it covers very few metres from Okokele before Ogbogosa. There is a foot path from Oba's palace to the river it has a local bridge made of wide thick planks spread over it for passage crossing over Ejime leads to Aseja which is very close.

Okoke retains some waters and deep pools doing the river, the river is very deep and it is covered with bushes and trees the river have the same source with Okokele on the same route to Ogbogosa.

OGBOGOSA

Ogbogosa means “Osa River” it belongs to Osa community before their extinction but the river retained its name it is combination of Okoke and Aseja rivers, over its top was a very strong bridge constructed by Akoko North West Local pronounced Authority the contacts for the bridge construction was executed by late Pa Olabinjo Otun a renowned bricklayer. At time, he was from Ikeram.

The bridge facilitated the easy passage of vehicle from Ikaram-Ase to Auga which is about seven kilometers to Ase it also provide comfort for local traders from Auga, Ise and Ibovopa towns Ogbogosa provided easier passage for the community during the raining period since the community was always trapped in the farm whenever there was heavy down pour of rain, the river easily over flow its bank leaving the travelers and farmers panicking and helpless.

The river serves as bathing water for farmers, it nearness to the community provide the last point to clean themselves

after the days various farming activities. The river provide cool and clean water for drinking and bathing

AGBEJO

Agbejo is very important in the history of the town it took its source from river Odogodo in Osugu town the river is covered with thick forest and bushes, hence its water is very clean and cool. It also confirms few Electric Fish.

The river Agbejo derives he name from the facts that there are plenty and varieties of snakes like the black cobra, green or leaf rattle snake, green snakes, mamba, green Maroondah, Python and conscriptors etc. up till now visitors would see some snakes crossing the path leading to the river or at the river, witness series of snakes movement around the river.

The river has lots of sand in it, this factor couple with its none exposure to direct sun made it very cool. During festival beer bottles are buried in the sand to make them cool for drinking it is the coolest river in Ase kingdom it creates more tourist attraction to our children in diaspora who are visitors for the first time. Pictures are freely taken everywhere in the river.

Agbejo river hosted Otunedugwu, that is the bigger pool it has a set of rocks which serve as danger signal to visitors just by the rock is a wide deep pool in the river besides the river is

one bid cotton seed tree with huge trunks which contained huge and private entrance to the water pool. A swimmer could only dive into the water through the tunel but can not go through the tunel the same way he dived through the trunk.

The pool at Otunedugwu is a picnic place where both young and Old, male and female enjoyed themselves in bathing or swimming, the site looks like Barbeach visitors in Lagos .

There had been no report of any death through and misharp. At the other side of the pool is a very big tree with almost all its roots spreading into the pool. A visitor would be skeptical that some harmful creatures would be hiding there. There is proof that no harmful creatures was there before and now.

One thing is special in Agbejo, though the sight creates fear and disturbing thoughts but even a child of four to five years old would need nobody to accomplish him to the river. The river is not worshipped nor does it demand for any rituals or sacrifices it is a complex pleasant holiday resort.

OBODONO

Both river Ogbogosa and Agbejo joined together before Obodono at a place in between the farm that belongs to Ojo Alaborun of Ibaram, he was a blood brother to Eja Family

especially High Chief Solomon Ogidan his son Sunday Agboogede purpularly called by his kins men in Ibaram.

Obodono spreads from Ojo's farm down to Ogidigidi river and farm land Ohoi Aabah inclusive Minor fishing activities is carried out in the river by farmers at different locations in the river.

The land at the right hands and left of the river had been fully utilized for farming activities by Pa Samuel Obadofin and Ojo Akadira of Iyun Clan Pa Gabriel Folagbade, both are is from Akunnu royal family they were tenants of High Chief Balogun Pelemo Aiyegbusi at the source and entrance of Ogbogosa into Obodono the land area just after Ogbogosa by the right hand side of the road from Ase to Auga was used by Pa Saba Olowodagba for his farming activities.

OGIDIGIDI

Ogidigidi referred to the heavy sound of many rivers. At the very site of Ogidigidi was the waterfall which wonderfully was naturally designed on solid rock which drop sharply from it route domnward on which the rushing sound of the water are heard from far distance.

It was at this point that major fishing activities are carried out High Chief Balogun, Pa Samuel Obadofin and Gabriel Folagbade carried out daily fishing activities there. Fishing

nets of various sizes were used to catch fish.

Pa Amodu Igbira and his families cultivated the land around the river for their farm activities and they pay their tenancy rate paid to Ase through High Chief Balogun, Pa Amodu resided in Ogbomo/Osugu- Ikeram but he is not a farm tenant of Ogidigidi to Ikaram but to Ase community. The river runs through Obegoku down through Auga-Ise Iboropa territory to join river Ose at Ise Midwest boundary

OTUSEYEN

Otuseyen is the last major river at the boundary of Ase kingdom and Auga community the view is not big but very important in the history of Ase kingdom. It has a small bridge over it constructed with culvert ring pipes which was almost unsuitable for the river as it always broke and create transport disabilities for vehicle from plying the road to Auga.

In the Olden days communal effort was used to manual hoeing and clearing the bushes on the road from Ase to Auga. Ase indigene were expected to start clearing work from Ase to Otuseyen but at many occasion the Auga people would clear from Auga to meet Ase people. The robust friendship between Ase and Auga is very strong at most convenient times Ase community would clear the road to Auga Oke

Imole town completely.

The spirit of such communal efforts had ceased to operate in the citizens of many communities nobody cares any longer for the roads despite the fact that, it is shorter and less strenuous to walk across from Auga through Ase to Ikaram than for the Auga to pass through Akunnu to Ikeram covering several kilometers.

Occasionally the local government use grader to clear the road for easy transportation, but the major concern to repair the road for permanent use is not attended to properly. The road is almost cut off from Auga community and other towns.

ASEJA

Aseja is almost a stone throw to Okoke river is a river taking its source from under raffia palm tree, it is the only river with raffia palm at its source and along its routes it is very close to Ejimi forest which belongs to late Kabiyesi Oba Andrew Adesuwu of Asidugwu in Ase Kingdom.

River Aseja is used as drinking water and it is also used for domestic purposes big mango trees preceeded the entrance to the river after Okoke. The land between Okoke and Aseja is used as swamp farm, Akuro in the Olden days as the very

large heaps are still visible by the sides of path leading to the river.

There is path leading to the river right at the rear of Oba Joshua Oladunni ii palace. The river serves use purposes for its cleanliness and purity, free from germs it also lasted throughout the dry season cassava and other crops soaked for fermentation are not allowed at the rivers vivinity

IYOHME

The name suggests that the pool belongs to OME extinct community in Ase kingdom-Iyin means water while Ome referred to Ome community that once thrived around the pool it was within Oba Igbira Sanni's farmland close to Akunnu boundary with Ase kingdom. He fermented his farm products especially cassava farm, groundnut, corn, millets and locust seeds in large pots around its bank.

It is not known whether in the past there were any rituals or sacrifices for the pool, but there had been none of such rituals for more than one and half century now.

Chapter Five

IMPORTANT DEITIES AND THEIR WORSHIP

OSALOGO DEITY WORSHIP

Osalogo is the most powerful, fearful and respected deity of Ase kingdom it has its shrine very close to Arere farm the massive rock across Arere road leads to the site of the shrine at the right hand side of the road from Ase.

The Deity would be last to be consulted in the period of impending war, sickness, troubles or general problems facing the community. Few of the impending calamities are long drought, measles, chicken pox, foreign plague and sickness or citizen's misbehaviour and suspected harmful deals among members of the community. It is also consulted and worship because it is the generally belief to bring relief, good fortune blessings to members of the community.

The chief Priest is from Eja family or the Elder and Head of Eja not necessarily the Kabiyesi but anyone designated to act as the chief Priest who is qualified to perform necessary

ritual. Some of the materials needed include palm wine, colanuts (Obi abata) which contains four lobes, these are provided in large quantities Alligator pepper fried “Akara” beans cakes, goat, found white cock, cold water at time pounded yam in view of the type of rituals to be performed pounded yam if it is serious communal problem pounded yam is optional. After the rituals are performed the requests of the community is regarded as been automatically granted hence there would great jubilation from the shrine with singing and dancing to the town with the kabiyesi, the chief priest and other chiefs heading the festive mood.

On getting to the town or community all roads and path leading to the community are splashed with water and wine from the shrines with incantation laced with curses on mischievous visitors, strangers and indigene this rituals serves as anti-dotes to curtail criminal or either social vices in the community.

OTEH DEITY WORSHIP

Oteh is water goddess in charge of women affair it takes care of women and children it was on record as foretold by Our Ancestors that its potency was tested by one woman she said to have deposited her child at shrine only to hide on the top of a big tree around the area to see what actually happen to the child.

All the appearance of the goddess, it suspected the presence of human in the shrine it quickly demanded the emergence of millions of ants to search the protective forest for the woman who had dropped her child when the ants in large numbers crept the trees where she was hiding she fell and the goddess took her and the child away and disappeared into the pool since then no mother was bold enough to drop children at the shrine. Before the sad incidence mothers would keep their children at the shrine only to return and observed that the child had been carefully bathed and decorated with powdered substances some time with well grinded carm wood lotion “Osun” lead ore, beads and cowries fastened to either the Neck or waist of the child. This action of the goddess still earn the shrine deep respect from the indigene whenever there is outbreak of children's killer diseases the pool is approached and the deity consulted for prompt intervention. The priest would quickly plead on behalf of the community by offering sacrifices to the deity. The items usually for ritual include treated colanuts with four lobes “Obi Abata” cold water fried beans, balls “Akara” palm wine, hen, palm front and leave.

At many occasion when there is long drought the goddess of the shrine is consulted with above ritual items after the sacrifice there is usually the whole gathering would

accomplish the priest with singing and dancing when the priest would dip palm front into the sanctified water kept inside a new pot and sprinkle it on roads children and everybody, and path while the community dance round the town.

It was high chief Balogun Pelema Aiyegbusi who was incharge of priesthood duties in Ase kingdom before his demise few years ago such duties are being performed by a new chief priest Ilori Abu of Eja community.

ARERE-DEITY WORSHIP

Arere community and it forest derived its name from the Arere pool. The potency and efficiency could be testified to by what happened to one of the Asidugwu indigene who are the rightful owner of the pool.

It was forbidden for an individual to stand beside the pool and shout “ARERE PORO” the young man was said to have returned from his long stay in Ghana Dahomey, Benin Republic. He was said to have went to the pool to ascertain its potency or perhaps with other mischievous intention, stood by the pool and shouted ARERE PORO. It was learnt that the god in the pool started pursuing him, he was on his heels running to safety, it was a hectic and very frustrating

race from Arere forest to Ase he was said to be lucky when an elder of the town met him while still running after crossing over river Ogbogosa, since the man Pa Sansi Aiyesa remained a stammerer till his death, he was the son of High Chief Ayesa the brother to Kabiyesi Oba Andrew Adesuwa the late Alase of Ase.

When there is long drought it is the duty of Arere High Priest would intercede to appease the deity to send down the rain on many occasion after the rituals the rain would send everybody home heavy down pour. Item for the rituals include kolanut with four lobes in required amount, palm wine, new small water pot, palm fronts, Imu and water and others the high priest would sacrifice to appase the deity for the acceptance of their requests. The palm fronts and Imu are tied as whisk to sprinkle the sanctified water from the shrine on people roads and homes around the community. The crowd would leave the shrine with singing and dancing.

On many occasion the show of supremacy between Oba Andrew Adesuwa and his brother Aupsa were openly displayed when Oba Adesuwa would be covering for rain and his brother would bring out charms loaded into cow horn, Antelope horn, Gazelle twisted horn chained padlocks of various sizes, he would stand by them after physically

displaying them at the same time he would be chanting some powerful incantation to foil the ritual efforts of the Oba Adesuwa from bring down the rain.

After several attempts of Aiyesa to disturb the rain then the Kabiye Oba Adesuwa would enter into his house and bring out an object called Edun-Ara “Thunder Axe” a special stone shape like an axe head he would drop it in the sanctified water which is inside the pot. As soon as this is done, cloud would immediately fill the sky with heavy lightening and thunder grumbling sound is heard. At that point Aiyesa would collect all his charms and go into his house until after the rainfall before he would come out.

In addition to sanctification of the water pot, some palm fronds are tied to the neck of the pot and would remain there until the accomplishment of the chief priest mission young children and older men would bath openly in the rain singing and dancing as mark of appreciation.

EKURE DEITY WORSHIP

Ekure is rock mass or Mountain it contained two important deities which is belief to be residing in two pools right on the mountain. The first pool is called Ohoi Anozì and the second is called Otun Ayonyon.

The second pool, Oyio Ayonyon is not worshipped but the first Okoi Awozi is being worshipped from time immemorial some of the ritual materials are kolanuts “Obi abata” a life he-goat alligator pepper, with clean water because the Ohoi Anozì water is not drinkable now it's good for cooking food.

After the rituals are sacrifices are offered the he-goat is slaughtered, meat to be either roasted or boiled, the sacrifice offer take place in the evening and there should be no remains or left over of the meat. If for some reasons the meat could not be eaten completely then the remaining meat is thrown away into the bushes around. It is a taboo to litter the mountain with goat meat on left over even the firewood, the left over bones and fire place are completely removed and thrown into bush to prevent others from eating the meat the following day, the meat is forbidden from bringing it home either raw or cooked there is terrible repercussions for the violators as the curses on the pool would descend on their offsprings because of the potency of evil consequences on the family of traitors a violator nobody dares the god..

EBENI DEITY WORSHIP

Ebeni mountain hosted many points of the deity worship. The most popular site is at point of the two special pool of different waters. It is prohibited to let the water touch each

other or mix other either by dropping either to the other. The rituals materials include four-lobed kolanuts “Assata” alligator pepper, palm wine a life goat fried beans cake Akara and palm oil with ata igbesi, local pepper “not Rodo or tatase” other food items are welcome like wrapped cooked 'Eko elewe” pounded yam.

The chief priest must be honest, trustworthy brave and devoted he should not be a greedy or of indecent character free from accusation because the violation of some of these requirement could spell doom for the chief priest as he could be disgraced publicly during his officiating by the goddess something historical and shameful could happen to the priest which remained indelible and that could tarnish his image and render his services as chief priest doubtful.

At every appointed day of the ceremony all the community would attend except elderly ones who could not climb the Ebeni mountain. At the end of the sacrifice the community would jubilate with singing and dancing from the shrine down into the community.

The ceremony is neither annually or monthly but the goddess would demand for the worship occasionally or when elders observed that certain problems difficulties or epidemic

diseases are noticed in the kingdom. The chief priest attention is drawn to such facts and consultation with the kabiyesi and council of chiefs date is fixed for the rituals.

ITAME DEITY WORSHIP

Itame is a pool of drinking water at the bottom or beneath Ebeni Mountain. The water springs Ebeni it is almost the farthest drinking water pool in Ase kingdom although it is very far from the community, it is most sought-for drinking water, very clean, cool and taste free.

Almost at every other year, the pool is cleared by removing shrubs and debris from it at every stage of its cleaning, sacrifices are made to the goddess, the rituals materials include kolanuts “four lobes” Abata, palm wine, alligator pepper and plenty of Akara balls. Both male and female indigene and non indigenes collectively work in the pool and rituals are latter performed by the chief priest after which edible and drinkable ritual objects are eaten

ESU DEITY WORSHIP

Esu god was represented in the society by local large brown stone or iron stone. This large body of stone is stationed either beside at the back or in front of the house for ritual purposes.

The symbolic stone is fed with plenty of palm oil, pounded yam at regular period to appease the goddess from anger or furious temptations of fueling clashes, riots, fight and misunderstanding in the community.

It was believed that if one or the owner of Esu stone wanted to cause mischief among friends or community plenty of whips like horsewhips are provided at the base of the stone while plenty of red palm oil is poured on the stone. Then a whip is brought out and the names of the friends are pronounced on the stone and the stone is sent on errand to cause havoc in the lives of the friend after the Esu stone is properly whipped physically. The result would be for the friends so mentioned to engage themselves in serious fight until rituals are made to appease the goddess.

OGUN DEITY WORSHIP

Ogun is a deity that is worshipped in almost all homes in the olden days by the Yorubas. The practice existed in the community pieces of old cutlass or iron is planted in each home particularly at the passage of bathroom water sacrifices of animal blood and red palm oil are regularly offered at the site in individual homes.

At present in the community, Ogun sacrifice is observed on certain occasions like during community hunting expedition or at any appointed time as directed and approved by the kabiyesi and the chief priest. Some items and materials for Ogun sacrifice include, life dog, palm wine, kola nuts, alligator pepper, red palm oil, cutlasses, guns, spades, arrows traps, these objects like cutlasses, hoe, spade, arrows traps are arranged in straight line while the life dog is slaughtered by the cutting off the head with a single stroke. Failure for the hunter to remove the dog's head with a stroke is considered a bad omen. The blood of the dogs splashed and sprinkled on the items later red palm oil and palm wine are poured on the items as libation before the hunters proceed on their journey to the forest designated for the hunting expedition.

During the expedition if there is adverse repercussion like shooting fellow hunters or macthing unintentional then people would refer to inability of the Ogun dog slaughtered who was unable to separate or sever the dog's head from the body or bad and false interpretation of the kola nuts ifa chief priest the whole group would be required to perform special rituals to cancel the bad omen.

Chapter Six

TRADITION AND CULTURE

For the purpose of brevity I would like to define Tradition first, it refers to passing on of customs or beliefs from one generation to another further more it could be the process of long established custom or belief passed on from generation to generation. This is associated with ancestral beliefs, worship and rituals inherited from our fore-fathers down to the present generation.

On the other hand, culture could be defined as the arts other instances of human intellectual achievement regarded as a whole or customs, idea of a nation people or society. An indepth analysis would reveal that tradition and culture are interwoven, in most case their interpretations are similar hence inseparable.

The traditional values of Ase kingdom have partially been discussed in the worship of various deities. It is relevant to establish the beliefs of the citizen of Ase kingdom. Based on

the above, the belief and customs of the people would be painstakingly discussed in the succeeding approach to vital information as follows

ANCESTRAL WORSHIP:

The whole community belief in re-incarnation and life after death. It is believed that there is life after death hence various rituals performed for the diseased either young and old, some items for the use of the diseases in the other world are provided in the grave at burial.

Special preparations are provided at the burial of Ogbanje who die prematurely the body of such child is marked or were burnt completely to identify them when they are born next time.

For an Elderly diseased night vigil is observed and many rituals, songs, drumming and dance are performed with drinks and food eaten in the night. Some are prepared for burial according to their wishes.

Every family engages in Ancestral worship because in many occasions the children of the diseased are asked to perform rituals to appease their parents and ancestors either to provide new baby, new building business and other problems

in the family. This belief in what the ancestors could do is still prevalent in the Ase community.

For any benefit of doubt about the Ancestral worship, the demand for burial of the corpses of their diseased nowadays is gaining momentary even among Christians large statues of diseased are erected, decorated grave abound everywhere the less privileged use ordinary cement to raise the grave above the ground all of there are remotely linked with ancestral worship.

Some for rituals materials for the ancestral worship are clean water, kolanuts, alligator pepper, chickens, fried beans ball “akara” cooked beans, rice, dried fish although the methods of ritual sacrifices differs from family to family but generally if is accepted that the head of family is the most qualified person to perform the rituals.

RULES, NORMS AND TABOOS:

Rules serves as restrain, prohibition and guide to human behavior. The community upon consultation with the highest body which is the council of chiefs, role out rules, restriction on certain matters affecting the kingdom. Some of these norms cover these areas; dressing, behavior, utterances, social activities and other issues relating to worship.

The indigenes male or female in particular must not dress indecently, by exposing their breasts or private parts publicly women are only allowed to wear man's clothes in case they are nominated as regents, or are appointed to stand in for or represent deceased head of family during marriage, burial or other important family ceremony.

In case there is river forest farm or other materials on which fresh palm frond is fastened spread or tied upon, no woman shall pass under or through it either dry or fresh. Fresh or dry palm frond is danger signal its removal would attract rituals to remove any curse placed on such actions. It is forbidden for both male and female to reveal, remove the head cover mask flag or disgrace a masquerade. If the culprit is a woman who either revealed, call the name of the person in masquerade or remove the head cover called ago. She would be subjected to be responsible for all the items required by the sect's "Egungun" group for all rituals to be performed before the curse on the woman is removed. The Egungun or Abugu represent the Ancestors hence are held in respected position.

It is prohibited for pregnant women to go the rivers to fetch water at noon, also the pregnant women should not stay late in the town. This is to prevent evil child from taking over the

child in the pregnant women. In the same house under the same roof no woman should engage themselves in fighting. If they fight their clothes the wrapper on them where the fight took place would be collected from them by the head of the family, those clothes would be thrown on the roof of the build till the next day they would provide a hen each which would be slain boiled and eaten by the whole members of the house their wrapper would be returned the next day. These women could be fined or certain prohibition could follow. It is the belief of the kingdom that the deads are aware of whatever is going on after their death, hence if there is untimely death of any member of the community, various consultations and rituals are carried out to find out the cause of his death. At time his destiny is consulted through a witch doctor or ritualist this called "PIPE ELEDA" The diseased is said to appear and speak directly explaining what is behind the untimely death.

It is also a taboo for a father to have slept/inter sex with his own daughter or for a mother to sleep with her son, also incest is frowned at also it is a taboo for a son to have sex with the step mother and the mother in-law or sister in-law. The use of human or parts of corpses are taboo that carries death penalty or banishment.

CULTURE:

The culture of the citizen of any society is their history. There is where in tradition that is devoid of culture the decoration of body for festival ceremonies are glaring evidence of our culture, the symmetry and rhyme in displayed dance-steps also confirm the values of Artistic input in our culture. A closer look at our culture in areas of various Masquerades from Ede owusiseru Adoko, Gelede, and many others reveals the skills of the Artists.

The cultist and ritual items like fetish drums sticks poles, seats, chairs and utensils, panel doors with intricate designs add glamour to our traditions some ritual paraphernalia which are usually designed in secrecy are relevant to the development of our cultural heritage. The royal beaded crowns staff of office, authority, signet beaded shoes and oba's ceremonial regalia are parts of our culture.

The blacksmiths goldsmith and brass worker contribute more of their talent into the upliftment of the kingdom cultural values. Production of decorated spears, swords, shields, war caps, traditional “Agada” for the king and chiefs, authority rings also cutlasses knives of various shapes and hoes are all inclusive in our cultural growth. Dancers of various groups and ages are physical appreciation of combined talents, body decoration of artistes with traditional

local dyes and paints preparation of raffia palm and palm fronts for the ritual dancers, also use of various items like sheabutter seeds, couriers and special plaiting of ladies and women hair do.

Some of the pannel door carving that were kept till twentieth century were destroyed by great fire that out brake in 1957. The fire destroyed many artifact in the houses of Balogun Ogidan, Olusoji and Oladunni dynasty local stools, chairs ritual alter carvings and other valuables were consumed by the remains of stone carving at Agege forest which was destroyed by Dele the son of Amos the family of Adejumoh are dumped in the forest. Till date some items retained in Baloguns especially by Toyin Bayode shrine were either destroyed or stolen. There are ruminants of artifacts in Adejumoh shrine stored safely in a room in their present home carvings and decorated Ikuruku staff could be seen in few homes as Christian religion had led to the neglect and proper care of ancient antiquities.

The house painting and decoration which flourished in early ninth century had almost ceased to exist also decorative local weaving mat weaving with various materials are almost neglected but the rise of beads painting of body with cam wood and special decorated hair-do for ceremonies are still being practiced.

During wars (Ehunte) IPE a special musical instrument made form a type of sound in many Yoruba land they are used in local ceremonies especially in Ondo kingdom, they are freely blown and used during Ogun annual festival. The use of Ipe Ehunte were banned because it is assumed that it may ignite the spirit fo war or eruption of community uprising we are looking forward for any paramount ruler in this modern period to lift embargo on:

1. Use of Ehunte 'Ipe' local trumpet ding Oke Ase festival
2. To allow the return of Owusu similar to masquerade to the kingdom
3. To lift the curse and prohibition on rearing of pigs or establishment of piggy in the community.

MARRIAGE

Marriage in Yoruba tradition has minor differences. In Ase kingdom in particular there are almost three types. These types of marriages will be treated elaborately in other for the future generation to appreciate the past and present.

FORCED MARRIAGE: This marriage arrangement between two parents of the would be husband and wife. There could be a cordial relationship between the parents as their friendship grow the only thing they think is to cement

the relationship and make if stronger by allowing their children engaged in marriage. The concern children were not part of their decision neither their concept is seek for the marriage. The parents later would engage in taking gifts from each other, the father of the girl is always the beneficiary. The second is hidden until the time the parents agree to hatch their secret plan. At this stage both children may not be interested is each other neither do they ever think of marrying themselves. At last when the parents inform their children of the planned marriage, the children may disapprove of the marriage therefore series of problem could set in the axiety of disappointment grip the parent who would now arrange to forcefully take the girl to the other parent for impromptu marriage.

The parents and family envisaging disgrace, and disappointment and out-right failure of the proposed marriage after everything and dowry had been fully paid by the would be father in-law. Both parents would reach an agreement to secretly kidnap or abduct the bride to be without her knowledge this type of kidnaping action is fixed for some market days where the bride would pass through the groom parent resident, although the groom might have been informed but his mouth is kept sealed. The groom parent would arrange enough hefty and strong young men to hide

drag the road to the market square who would carry out the planned kidnap.

The parents especially the mother would arrange for some unimportant items or foodstuff to be bought in market by the bride either when returning or going to the market, she is kidnapped and bring to the father bled stain of virginity house only to be received by the bride's family with jubilation.

REAL TRADITIONAL MARRIAGE: The traditional marriage is contracted on the agreement of a boy and a girl to get married the marriage may be either proposed by the bride and the groom to be. Most of the time their friends played important roles is realization of the proposal. Also the would be wife and husband are facilitated by the intervention of both parents

After it had been decided that the marriage proposal should go ahead, the cordial relationship between the two families become more pronounced but the bride to be and the prospective husband seldom see themselves openly, they usual use emissaries one for the prospective bride and the other for the groom. The emissaries in those days are trusted friends who act like keeping their own interest at the back

door but to truly promote and protect their friends, they received and take gifts to both prospective husband and wife. Most of the bride's domestic works including clearing and heaping of the father in-law farm are done by the groom, his families and friends and the practice continue after marriage but not as extensive and strenuous as during the courtship. The regular visitation by both in-laws continues. The groom's parents are informed of dowry material and marriage date is fixed by the agreement and understanding of both parents

DOWRY: The dowry is very important in traditional marriage if by mistake or un intentional the couple got married it is compulsory that dowry must be paid even the marriage had produced the last child some of the dowry materials include:

- * 42 pieces and acceptable tuber of yam
- * 50 litres “keg” of Red palm oil
- * 60 pieces of kolanuts treated especially 4 loobes “Abata”
- * 120 or more bitter kola
- * 2 big dry fish 'Eja Abori' Dried catfish
- * 2 legs of dried Antelope's legs (Itan meji)
- * 50 litres of palmwine (1 keg' Garawa Emu)
- * 1 Jino Groundnut oil (modern input)
- * 1 bag of salt

- * 2 crates of minerals (new input)
- * 1 bottle of Aromatic Schnap
- * 1 big pot of local wine (Otuku or Burukutu, Pito)
- * 1 big box of clothes
- * Plenty sticks of sugarcane
- * 2 pairs of different shoes 'Funfunleyensu' a Suade materials Old school (modern shoes)
- * 6 yards of Aran 'Velvet cloth' (Aran oni key) Either lace materials
- * Mirror 'Awojiji' Big and Small
- * Necklace gold and Bangles gold (Egba orun ati owo)

Before the marriage the bride is expected to be involved in Oke-Ase traditional festival which at least, last for a whole week. After the dowry had been paid and fully accepted by the bride's family the marriage takes place at the finals of Oke Ase festival where prospective husband and family would take their wives home amidst jubilation but the bride crying and pretest resistance of regret for leaving her parents to the permanent new home.

Many of the brides families, playmate, age groups and friends would accompany her, usually a younger female child from her parent side Games like Ludo, Ayo and other traditional ones called Ipasi-pasi" which consists of two

dried sounding fruits of which size are tied with a thick thread in the middle to allow the swigging which by touching one another produce musical tune according to the skill of the user also lots of roasted white mello seed with mixed roasted groundnut are provided daily for more than seven days for guests entertainment.

If the bride is found to be virgin the white cloth stained with blood would be sent to her parents with a keg of palm wine and other gifts. But if found to have been disvirgined, ashes are pound on her head and send back to her parents. Although this action is not meant to divorce but to register the grooms displeasure for his wife unfaithfulness for losing her virginity to strange men. The new wife is washed and decorated with cam wood and other local lotion preparation within the fattening period of about three month without hardwork even going to the farm is prohibited.

Prohibition on various activities are placed on the newly married wife, for instance she is to be always escorted to the bathroom by the sisters for the husband because many wife escape by inability of the husband to closely monitor their new wife to bath and toilet. The new wife for up to three months is not permitted to go to any market either nearby or far her clothes are taken care off by the husband relatives and her friends she should neither grind pepper or cook food throughout the period.

She gives nick names to the children he meet at home, it is forbidden for the new wife to call the members of the family by name. she covers her face anytime she is going to bathroom and toilet. Flogging, beating or cursing members of the household, especially the younger one or children she met at home. She is also held in high esteem no other junior brother sleep with her. Alcohol is not permitted to be served with her meal, that is she is prohibited from smoking or drinking alcohol.

CHILD BIRTH AND NAMING CEREMONY.

By the end of the third months most of the newly married wife became pregnant during pregnancy, they are adequately taken care off, local herbs and concoction are given, no modern tablets, capsules or tonics are administered. She is carefully attended to by almost everyone in the community, including tradition doctor

Some food, drinks and meats are prohibited, snails, crab and snakes are prohibited foods that is too hard and purgatives prone are not advisable for the period of pregnancy. She would have been fully informed of the don't in pregnancy which are applicable until child birth. Certain rituals are performed to ease childbirth the rituals differs from family to family at birth. She is properly taking good care off, adequate

attention is given her while many are around to assist her after childbirth.

When the child is born elders are called to look at child, observe the baby conditions whether it was with left or right side or inside a covering, the strand of its hair and where the umbilicord hangs in its body all these meant a lot to the names to be given to the new born baby.

At birth, when the child had not been separated from the placenta but had cried, jubilation with gun salute for the newborn, women old and young took to the street to celebrate with the family this marked "Ikuruku" that is the parent witness the birth of their grandchild these celebration could continue for days.

The newborn is separated from the placental and Red Palm Oil is rubbed over its body and bath with local black soap the placenta is carefully buried by the husband. After bath water the soap, sponge used are handed over directly to the husband to avoid been stolen by mischievous persons either some charm and concoction the soap, sponge and water used at first bath of baby could be used by witchdoctors to reshape the destiny of the child. Circumscision could be done immediately or within seven day if the child is a boy/male.

The child is returned to its mother for breast feeding the mother is carefully assisted by husband mother throughout the night training the new mother about methods of breast feeding, sleeping and other necessary action to be taken as precaution to avoid disaster for some days or weeks the feeding of water and Agbo “Herb tea” are administered by the husband's mother or relation

NAMING CEREMONY

Many dignitaries are present at the day of the naming ceremony. The families of the two in-laws are seated in the front row while the husband and mother of the child takes the middle seats at the time of naming ceremony the grand mother carry the child. she later gives the child to the master of ceremony who at most time either the chief priest or elder in the community handle the ceremony. The naming materials are set on the table, which includes water, fish, kolanut, bitter kola, sugar, honey, salt and sugar cane. The naming ceremony items are used one after the other with their imparlance and importance stressing one by one by the person handling the naming programme. He uses each to touch the baby's mouth.

The major name of the baby is pronounced by husband after consultation with his wife. Additional names of the child

may come from both in-laws the ceremony starts immediately after few songs praises are sang. The names and items are emphasized through the co-ordinator of the naming ceremony.

WATER - it is regarded as source of life the formation of the newborn is water. The turbulence in the world around us is regarded as water whether sinking in a boat, ship or plane crash into sea. Nobody quarrel with water it has no enemy he prays along these lines

HONEY - it signifies sweetness, when tasted it is not bitter, he prays that the child future be filled with happiness, sweet things devoid of rancur and bitterness.

BITTER COLA - it has no lobe or separation it is hopes and prayed for that there would be no marks or line to stop his progress. It will be robust throughout and the will not die young

FISH - it signifies the ability of fish to swim without accident, it uses its head to sail. The child will not experience troubles in his life all troubles problems will be overcome as it is believed that his head will lead him to success

KOLANUT - it is believed that kola “Obi” will throw away the enemies, death, badluck untimely debt into hell.

cop pepper- it is emphasized that there is no half product of alligator, its seed is always full no matter the size. The child will have a fulfil life and have children accordingly.

SUGAR - The cube sugar has edges/corners the spiritual intonation shall come from all corners of the earth. It is believed that fire has respect for sugarcane since sugar is a bye product from sugarcane, it is believed that problems will not have its way in the child's life.

After using the aforementioned naming materials the prayer is concluded with grace said together. The materials and other materials are shared among the crowd.

WINE/PALM WINE - Shnap wine in small quantity is also used to signify that it is used during important ceremony the child will marry, her children and do important things In the community, he should always lead among his pears and be famous in future.

Many tradition names for children are: Ajayi, Ojo, Dada, Ilori, Ige, Agbedako, Kokumo, Igbodi, Igbokoyi all these names has spiritual meaning which are respected by our culture.

DEATH AND BURIAL

There are different types of death, natural, premature/accidental death. Under each death there are many interpretation to such death. These will be treated in details.

DEATH OF BABIES : 0-10years if some days old baby die in ancient tradition it is wrapped with either old mats or old clothes and dumped in very far and thick forest or buried in shallow grave.

But if the death is that of young boy of about ten to fifteen years rituals are performed to determine the source of the death, witch doctors or divinator who claimed to posses the power to invoke the dead child spirit to have dialogue with, to verify what was responsible for the death. Whatever the outcome of various ritual is accepted by the diseased parents. Some outcome may at times result in violence leading to the killing, burning and destruction of suspected victim accused of witch or wizard.

In Yoruba and Ase kingdom belief is that any person whose either parent is alive is a baby. Even if he died above fifty or more years he is considered to die prematurely and as the manipulation of witches mischievous activities. Such death caused a lot of destruction, distrust and long term enmity into the family and the community. The materials for burial includes coffin, drinks, clothes and food and when an aged

person died if the diseased had no child it is the responsibility of the familycommunity to bear the cost of the burial. The expenses is shared among family members and the community.

In case of an aged diseased either female or male the death is heralded by dancing and jubilation. Men and women carry fresh branches with leaves on them, when they dance through the community the sons or daughters of the diseased dance with the group with horsetails and other objects like swords, traditional ornaments of the diseased. The group collect gift not by force but freely given to the dancing group.

Corpse is buried the same day or latest within five days with traditional embalmment and diseased corpse is kept and prevented from decaying before interment. It is the tradition of the kingdom that no black, red or coloured clothes be used only white calico baft or china white could be used, the cap buba and soro “trouser” are sewed for the diseased before wrapping him completely with white materials and laying him into a coffin before interment.

For immediate and formal burial mot much item are provided, palmwine and other drinks are provided for the grave diggers also akara cakes are fried continuously for them and the symphisers. A coffin is provided by the children

of the diseased or the family. The in-laws provided she goats for the preparation of the burial. The grave digger never charge any amount for their job but it is imperative for the children family and symphalisers to give the grave diggers money at interval, drumming and singing continue at the site of the grave and the diseased resident.

For fresh death, the immediate relative especially those that are direct sisters and brothers of the diseased will have to stay in the diseased house for specific days the relatives that are women are to remain and hold vigil for days but the wife would stay for ninety days (three months) before going into the farm or market and public places. They will be fed by diseased children or family immediate siblings will drop white clothes at least 6years for the burial. If already buried the family will collect donated items and be accountable for items.

FINAL FUNERAL CEREMONY: Sequel to the preparation for final funeral rites, if the disease is non-titled indigene the family will take along with them 1 keg of palm wine to Obas palace to get approval for the tentative date.

After the kabiyesi and Oba in council have approve the date the sum of three thousand naira three crates of beer could be paid instantly or this is subjected to ammendment before the

ceremony failure to pay or produce the funeral levies may lead to serious and total cancellation of the ceremony by the kabiyesi in the morning before anything is done a seven salute is fired (OFURU)

Other requirements include:

1. Provision of a live cow from which are leg of the cow meat is separate for the kabiyesi
2. The complete head of the cow meat is given to women in the town through Iyalode or women leaders
3. The back “Okoroti Okorodi/Agori” is separated for the diseased family. Also 30 big tuber of yams, 10 litres of red palm oil, Eginsi, vegetables, pepper, onions, magi, Iru “Locustseed” In adequate quantities are handed over to community women. In addition, 4 crates of minerals 1 bag of rice, 1 bag of salt are provided for the women to prepare special food for the elders and the community members in return the wives of relatives of the diseases and women in general provide firewood for diseases wife or family.

Early in morning of the final funeral day the family of the diseased prepares and present provided yam and soup “IJEIASAYA” After the food the community members prepare for ISIRUKU. They dance round the town with special drogues and songs along with children of the deceased. The children will give gifts in cash to elders in

household of disease relatives as the dancing group reach the doorsteps of those elders.

After the Isuruku the whole community is gathered in a place for the IJANA. This stage is where relatives are recognized and their contributions collected in the presence of the kabiyesi as the spokes man for the community call on relatives with the help of town crier with his gong here history of the family relationship is traced to the family in general.

It is also pertinent to note that IJANA is very important as in-laws of the disease will present life she goats or pay cash cost of the goat on behalf of the daughters of the deceased this is quite different from goats collected from in-laws at the initial burial before the final funeral ceremony.

In the evening elaborate party is held for the disease here Oke-Ase Festival ritual and ceremony is performed later the party continues in full scale. The children of the deceased are listed for dancing according to their seniority, starting with the firstborn to the last. Each child will dance in turn with his friend together with his siblings. This will continue to the last born later relatives and friends are called to dance each child will appoint someone to collect money spent on him during the dancing, usually empty carton of beer, or other disposable carton big enough to collect money such money

belong to each dancer, he/she collect the carton or bag at the end of his turn to dance this money does not include the musician collection. The musician had been paid for the party. The money collected by the children are the family of the diseased belong to them not the community nor the musicians.

DEATH OF THOSE WHO FELL FROM PALM TRESS:

The disease is prohibited from being buried in the town the corpse is burned beside the palm tree. The corpse is buried beside the palm tree the palm treed is either cut down completely never to be climbed again rituals are decided by the chief priest and the sharges are paid by relative

DEATH BY DROWNING : The burial rituals of this type of death is determined by the chief priest but the corpse is buried at bank of the river.

DEATH OF HUNCH BACK: The death of a hunk back is done in secrecy, but is learnt that the hunchback is not buried in the grave . two large pots “Ladugbo or Koko Odu” are provided and the diseased is arranged in the first pot standing while the other pot is to covert the corpse from head. The hunch is separated from the corpse before burial. These proceeding are carried out in sepecial thick forest especially forbidden for public only chief Priest and ritualists are allowed to enter the forest.

DEATH OF PREGNANT WOMEN: When a woman died with pregnancy. It is considered absurd, curse and calamity to the community, the burial is not done in the public, it is carried out by Chief priest or ritualist.

The feutoes is removed before the corpse is buried, the feutoes or embrayo is removed and buried separately if is a taboo to burry a pregnant woman with the pregnancy.

DEATH OF AN OBA OR PARAMONT RULER: The death of an Oba, kabiyesi or Paramount ruler in Ase kingdom is not like ordinary death it is not announced to the public immediately. As soon as the kabiyesi death is confirmed dead several rituals will be performed and certain area or restricted to pass through at certain period of the day. The highest chief saddled with such responsibility to handle the rituals and burial duties immediately he summon an emergency meeting with special high chiefs concerned Chiefs and certain important persons in the community. The corpse is relocated to secret apartment and visit to the palace is prohibited immediately. The wives and Oloris are moved to other areas or rooms in the palace and they are kept under adequate guard.

The chiefs and ritualist swing into actions after their meeting, symbolic trees in the communities would have their

branches cut, they are left with no leaves but only the trunk, then the public announcement is pronounced. This is followed with series of ritualists groups trooping out all over the community to mourn the death of the king or kabiyesi. The town criers are sent to all streets to continue to beat the gong repeatedly announcing the death. It is never said that kabiyesi is dead or is asleep but that beam or pillar had cracked, or crumbled or missed their position “OPO YE or OPO TI YE” the rituals could continue for days or weeks. In our tradition no body sees the grave of kabiyesi except the council of chiefs and the chief priest or the ritualist.

At the end of all rituals rites and ceremony the Oba on council will meet to appoint a Regent since there shall be no vacuum in the palace. (Selection with coronation of a new kabiyesi is a very serious and cumbersome also not possible within few days.) The Regent is advisable to be a woman and shall be the daughter of the late kabiyesi. It had been confirmed that in most cases when men occupied the position of Regent the tendencies if not interested to relinquish the position is very high and very risky for the community, because the community may not install another kabiyesi when the Regent refuses to step down or leave the throne for the enthronement of the new kabiyesi. The Regent is vested with all the authority of kabiyesi. He sits on royal

throne approve and take some decisions affecting the communities in his domain. He could become emplaced to move for appointing a new kabiyesi, since a male Regent considered himself as a real kabiyesi enjoying all royal respect, dues and unlimited power. He could stalk the processes of nominating successor to the throne.

DEATH OF CHIEF: The death of a chief should not be reported to kabiyesi as impromptu. If the death is sudden or accidental the following processes of informing the kabiyesi are fully observed 1. There must be a report that the chief is sick 2. The report that the sickness is getting worse or attaining a dangerous stage where unexpected could happen 3. The final report that the chief is dead. All the three processes could be done within some minutes if the death of the chief is sudden or accidental in nature the messenger or emissary to the Oba act the process one at a time at interval of about ten minutes per message.

The mourning period depends on the title of the chief all rituals and rites are performed by the chief priests in consultation with the family of the deceased, nevertheless all procedures for the announcement and burial of the chief are pronounced by the Oba in council or the council of chiefs.

Chapter Seven

NOMINATION AND CORONATION OF KABIYESI

After the demise of an Oba or kabiyesi and a Regent is acting in the capacity for an Oba the council of chiefs and the committee set up by the council meet with all Royal houses and the qualified ruling house to produce a candidates to be screened and approved as the next kabiyesi. Many names from the ruling house could be presented all names are carefully and divinely screened by the chief priest or Ifa Priest without biased, he fully understand the precaution of choosing or substitution of wrong person, which could result to untold hardship and calamities for the communities the names of the contestant are kept with the Ifa Priest who has to give the Oba in council report of his mission. He revealed the name of the best and Ifa favoured contestan,t the councils of chief again sermon meeting with all rushing house of the outcome of the collection process. The name of and the lucky prince is announced to the Oba in council.

After the nomination of the new Oba-elect, all other process that precedes his coronation is put in motion immediately. Adequate security is provided and he is prohibited from public ceremonies, farming activities, travelling and other public engagement. It is noted here that the Oba elect is placed under the care and guidance of the elders, chiefs and ritualists for some selected days till all the rites and rituals are completed after which the public coronation is announced to the whole community. On the day of the coronation Oloris, High Chiefs and other chiefs including women, traditional dancers, masquerades are completely ready to usher in the new kabiyesi.

The kabiyesi or the Oba elect is decorated with traditional dress of plain white and bedecked with coral beads on his neck, across his left shoulder and the right. The chief priest then present leace on the head of Ase Akoko on the selected of kabiyesi-elect. He is made to sit properly with his head bowed downward a bit while the crown is placed on his head from behind, it is forbidden for any Oba to look inside a crown the result is instant death the crown is removed and placed on the king's head by a designated indigene who must be from Iyun clan of Ase kingdom no other clan is authorized to perform the duty of crowning a new kabiyesi or Oba except from Iyun in Ase kingdom. Any descendant of Iyun could do the job or as may be deemed fit by the committee of King

maker

SELECTION OF KABIYESI AND QUALIFICATION / CRITERIA MAKERS

The election post of the kabiyesi is open to the appropriate ruling houses both in Eja and Asidugwu considering these disposition, not everyone could become a king a partially blind or one eyed man, disabled left handed, mad or insane or a leper also a castrated person can not be selected as king.

In some Yoruba towns a title holder are usually side tracked but in Ase kingdom there is no law or prohibition for princes from holding or accepting chieftaincy titles prince and princess like any other indigene of the society are entitled to accept chieftaincy titles within and outside the kingdom accepting chieftaincy title from within or outside the kingdom in any way disqualify and indigene from contesting for the Royal Throne.

It is also very important to note that children produced by female or daughters of the king who got married to non-indigene can not become the Oba unless such children got married to an indigene of Ase either in Eja or Asidugwu communities. It is not considered a crime if such marriages are of close or far relations all Ase sons and daughters are free and allowed to marry themselves

Chapter Eight

OKE-ASE TRADITIONAL FESTIVAL

Oke-Ase festival is unique, original and historic. It is celebrated in honour of the founder “OKE” and the first kabiyesi of Ase kingdom. Oke was from the Royal House of Oduduwa dynasty in Ile-Ife in the present Osun State of Nigeria.

The festival is celebrated annually during new yam ceremony. This festival had been celebrated for many centuries ago. The tradition and rites of the festival had been kept and handed over from generation to generation, it remained one of the most cherished festival that attracted visitor from far and near.

It is not easy to duplicate by neighbouring towns, because of the contents of the song which extol the nightiness virtues and contributions of the past heroes of the kingdom. Also the ancestral goddess and deities have their names mentioned in

the songs which make it mythical it would be difficult for others to adapt, distort or duplicate the Oke-Ase festival songs in other town beside Ase Kingdom. If any town is disposed to accept, copy or use the song at any foreign, land he is indirectly submitting to the deities of Ase kingdom and such community indirectly submitting to the norms belief and traditional responsibilities in Ase authentic authority.

Oke-Ase is celebrated for almost seven days to mark the new year celebration. The celebration of the new yam festival and Oke-Ase are held simultaneously at the ceremony, everyday Oke-Ase is held openly, firstly at Alase palace it is also as the grand final to new yam festival. The festival is symbolic it is regarded as fartelity dance at which spinsters and suitors hook their wives and husbands although the dance and ceremony is meant for ladies their male counterparts also participated actively in it. Photographs are not prohibited, participants are very appreciative of such pictures every participant is not deny the opportunity to dance and sing . in years past the ceremony is designed and meant for the virgins girls at Apole the old site there is a steep mountain where Oke-Ase festival dance start first, before heading to the community these virgins will be fed with well cooked corn flour that are carefull wrapped with fresh plantain leaves the content of these preparation is called “Akasu Eko” The group of virgin will be fed with Akasu Eko and they are required to sleep overnight at Apole the ancient town.

The co-ordinator of the Oke-Ase festival who is an Elderly woman keep the vigil with the virgins at Apole is the source of providing light is only Oguso as lamp, it is forbidden to use modern sources of light like lantern, torch light or rechargeable. The virgin will continue with singing throughout the night. It is believed that if a girl is disvirgined and deliberately join other virgins to participate in eating the food and participate in the vigil, such disvirgin will never become pregnant for life, she will remain barren, initially by potency of the curse by deities associated with the ceremony the culprit will be openly disgraced in the group as millions of thing black insects ants attack her personally she will fled the camp in shame. There is potency in the efficacy of the opening part of the song. That is forbidden for any disvirgin in the group or out side it that shall dance or sing the part of the song which go thus;

OKE YEE	Chorus	OKE YEYE	3time
ODUSO	Chorus	OKE YEYE	3time
ODUSO	OKE, MO KE	KEYU	
chorus OKE YEYE			

Note: The above portion had be silently removed from the song and should only be personal knowledge of the leader. The Leader and co-ordinator know the implications and the irreversibility of the curse placed on those words of the song. Please don't ever sing or include them in public activities.

The meaning of the songs is better explain further;

OKE YEE - Invokiung Oke the ancestral King of Ase

Chorus OKE YEE - Expression to invoke his immediate action

ODUSO Aspy, culprit, despoiler, betrayer etc.

Chorus OKE YEYE, Request to OKE for immediate action.

ODUSO OKE – MO KE-KE YU - The culprit be caught and punished the by first Ancenstral King Goddess Oke.

The foregoing interpretation of the words used in the three verses showed clearly why they should not be used in public performance of the Oke-Ase dancing troupe. The section could be removed without causing any harm to the song, if the pressure is mounted or there is persistence demand for the original song to be impact, it may lead to many parents disallowing their female children from participating in the festival. To prevent such situation it is adviseable for the leaders of the co-ordinator to skips those portions in the song that is inimical to girls future progress. The dressing for Oke Ase Festival is special because of certain peculiarities in process of dressing for the ceremony. Specially prepared grinded calmwood is robbed allover the body of each participant. The decoration starts when the camwood cream is fully dried. The beads of various qualities and colours are use to cover from the middle of thigh to the hip of each girl, the forehead is decorated with colourful smaller beads, but

the neck takes more beads in different colours and sizes the hair-do is specially designed with both cowries, beads and safety pins, smaller combs to look attractive.

Some girls do not give it a darm or care about their breast but some use “Bra” (Braceuire) to protect and cover their breasts some girls will not stop the bead decoration at the hip, but continue upward below the navel or below their breasts. Another set of long coloured beads will hang from the right hand shoulder down to the left side of the hip while the others hangs from left shoulder to the right side of the hip crossing each other in between the breasts. Some of this girls leave their belly, Navel for admirations of their spouses and visitors to admire.

In a way to produce collaborating sound with the music special round and sound producing metal “IRO” are tied to their ankles these sets of metal produce melody when the foot is repeatedly hit on the ground in line with the music. Two or single black horse tail Is carried in two hands while dancing, the younger dancer use decorated horse whiskers and cow tails whiskers.

The musical instruments mainly used are varieties, maracas ,big and small in large quantities. The marasa is held in one hand while the other receives the beat of the marasa, as directed by the user to produce musical sounds.

Oke Ase festival kicks off early in the morning. All participants especially girls and women musician called Ijobe group converge at Obas Palace of Alase of Ase where homage is paid to the Oba and chiefs in council with wonderful display of Oke Ase dance steps to the admiration of all visitors and on-lookers.

Form the Obas palace the group headed strait to the site where ALEMUNU the greatest leader and the custodian of Oke Ase rituals /traditions she was the wife of Asumowu the date palm weaver “Baba Okoko” brief Ritual is observed for her huge contribution for the survival of the festival.

The dancing troupe latter move to a place very spacious where their performer could be better observed by the generality of both the indigene and general visitors; most of the time customized vests for the festival are provided for interested members of the community. The troupe could not wear theirs as it is against the tradition but are permitted to wear the vest at the end or before the festival dancing periods.

There are about four different songs that must be sang to complete the cycle of the festival each day. They are:-

1. OKE YEYE
2. ORGBAUNOBANO EJIE

3. AYANRINYANO ANYANYE YE OR EE-EE
4. OKARI BAKE DE EBUI (EJA/ASIDUGWU).

The last song is very controversial because it is a song of supremacy between Eja and Asidgwu communities the daughters of both side will serious support their community at with aggressive voices and actions. But the festival become incomplete without this songs there had been no calculaties over the years when the last controversial song is taking

OKE ASE FESTIVAL SONG

NOTE: Oke yee is the opening song for Oke Ase Festival all necessary precautions must be carefully observed and taking at the commencement of the song especially after saying obeisance to the deities, past heroes and at the beginning of Oke yee. The leader of the song is once again warned not to sing those three verses of the song while kneeling the director/co-ordinator of the song careful pay obeisance she continue thus;

Nse mi shum

Nnse ma gorioo

Nsemi ijum – ijum o ye na AS'E o

Chorus: Oke yeye

Nse mi ijum mijum Eguru Igonmu

Nse mi Ijum mijum Eguru Abesi

Nse Isum Edugu Oye n Ase O
Chorus: Oke yeye

Nsemi Ojo Bale je seke
Chorus: Oke yeye

Nse mi Agele Oyenkido gbel
Chorus: Oke yeye

Nse mi Itana Oguda O
Chorus: Oke yeye

Nse mi Osomo Layere
Chorus: Oke yeye

Nse mi Ideru Igogo O
Chorus: Oke yeye

Nse mi Eje po sagori O
Chorus: Oke yeye

Nsemi Atayese bu gbade
Chorus: Oke yeye

Nsemi Aribodo ma Jinyante o
Chorus: Oke yeye

Nse mi Owusi no wusASE
Chorus: Nse m Owusi isume jugu oye se ni o

Ise mo OKE LILA AJUGUN OO - Chorus Oke ye - Oke
yeye 3time

Oke so das a maya O chorus Oke yeye
Oke yee

Chorus Oke yeye

Orese mo ba rese no

Okai mo ba kai na
Oduso mo ba rese no
Ma m bo ku lo ke nagoro
Oke yee STOP PUPPLIC
Oduso
Oke yeye 2 time
Oduso Oke moke keyu or keu
Oke yeye 3 time
Iyi gi te namo wusi somo
Oke yee
Chorus Oke yeye
Here other past and present Obas, community leaders names
are added into the song

2. OGBAUNO BAN'O EJE

Ogbanu no ban'o e ji e 2time
Ogbau no ban'o Nakal Ase O
Ogbau no ba no Ejie 2time
Ibobo ne so mini
Chorus Ogbau no b an o Ejie
Ibobo ne so sara yin
Chorus Ogbau ne ba no Ejie
 Ibobo ne se koro
Chorus Ogbau no ba no Ejie
 Ibobo ne so pegipegi
Chorus Ogbau no ba no Ejie

Chorus Ibobo ne sologo
Ogbau no ba n'o Ejie
Ibobo ne so hawu O
Chorus Ogbau no ban' o Ejie
Ibobo ne sepiridi O
Chorus Ogbau no ba n'o Ejie
Ibobo ne sojijere O
Chorus Ogau no ba ni o Ejie
Ibobo ne se hun mi o
Chorus Ogbau no ba n'o Ejie

The above song is sensitive because it reflects on weakness of people as represented in the names of the trees mentioned. All it help the indigene remember most of the varieties of trees in Ase kingdom. The singer continue to mention as much as the tree that could be remembered

3. AYAN RIYAN O, ANYAN EE OR YEYE

Ayan ri yan o, Anya
Chorus Anya EE 3 time
Anya dosi doso
Chorus Ayon yeye
An si wa gbeli gbelo
Chorus Anye EE
O bo job a ni Oyo
Chorus Anya ye ye
O be s'oyon Eko

Chorus Anya E yeye

Si bo jo ban'Eko
Chorus Anyan yeye
Si bo s'owosi Eko
Chorus Anyan yeye

You can go on including big cities in Yoruba kingdom in the song. The dance steps dignify the personality, one step forward at interval with corner swinging side to side and shoulder high to show pride. You are free to dance anyhow as the rhyme dictates.

4. E E BAO EBA IDOMOGO

Eba o Eba Idomogo
CHORUS -
Hoinz Eja hoinz 2 times Neutral Lwever voice
Eba o Eba Idomogo
Chorus -
Hoinz Eja horinz 2 times High Tone and Aggressive
Ewugi gi tewug Idomogo
Chorus -Horinz Eja hoinz 2 times
E koni gi te ko ni Idomogo
Chorus- Hoinz Eja Honiz
Ologo Eja to ni me ba balobo
Chorus -Hoinz Eja Hoinz
Ologo Akure to me ba ba lobo
Chorus- Hoinz Eja Hoinz

Ibugani gi te koni idomogo
 Chorus -Honiz Eja Hoinz
 Ikulan gi te koni idomogo
 Chorus -Hoinz Eja hoinz

(You can add various fighting methods, Enomi, Ipedi, Isu, Ekaki etc to improve the song).

In some years ago the end of those song is fracas because of inciting messages in the song. The most astonishing and irony part is seeing the community in commotion during the festival. Especially one wondered what had befell the women fold either from Ejah or Asidugwa either married to Eja or Asidugwu who now fight openly supporting their husband side what a pathetic scene to watch.

After marriage woman may decide to opt out of the troupe or step aside from the group such woman is allowed to do so that she is required to wear 'Igene'. This consisted of a leather about four to six inches wide and should go round a woman's waist irrespective of her size. This special waist band had many 'iro medal' round and sound producing materials, the rattles are surely sewed into the leather after the dance of Oke Ase in such attire she is free not to participate in the dance .

All the indigenous sons and daughters in diasposa are free to participate in Oke Ase festival ceremony there is no

discrimination whether you stay at home or you are outside the kingdom. At certain stages during the festival every body both male and female is free to dance and participate in the ceremony male counterparts add clamour to the festival for the amusement of spectators.

Chapter Nine

THE GREAT ANCESTORS OF THE ASE KINGDOM

HRM-AKA

Aka was a great warrior a king in Ase. He was the great grand father of Ogidan, Oladuni Olusoji and Aribi sala. He was from Eja family his period of reign could not be accertained. There was no written document to prove it. He was a very successful ruler during the pre-Aladugwu early site.

He controlled all the human and materials resources including lands and everything that belongs to the community. He successfully preserved the culture and traditions as handed over to him by the past ancestors. He died at very old age.

HRHADO

He was the son of sakana. Ado was a fearless and rustless warrior a traditionalist, farmer and an successful king his father was sakana. He was the great grandfather of Erado of

Eja community his son or children were Olubado, Ayegbusi, Abu and Alimotu. His son Olubado gave birth to Wuraola, Zaccheaus Adelana, Funke and Bayode. Ayegbusi gave birth to only Pelemo Balogun Gabriel, Abu gave birth to Akadini Jona Ajayi (mama Eli) Kekere, Dada Toluwalase, Ilori, Saadatu to mention a few. Ado lived a successful life his social activities could not be enumerated because of lack of documents as related to his life. Alimotu his daughter married to Iyotu-Ikaram with children including Irawo-Osan and Otu

ASHIME

Ashime was a fearless fighter, warrior, community leader and a king in Eja Kingdom. He was the father of Ibiyemi, Adegbara, Asiyawu, Iruwen Adegbara gave birth to Olori Ifejola the wife of Oba Oladunni II, he is the father of Ezekiel the father of Olufe (Iya Jumoke) Asiyawu was the mother of Ramatu, Agbeke gave birth to Ojo Akadiri, she was married to Oba Akadiri, of IkaramAina, Olusoji children HRH Buraimoh, Jimo, Ojo, 'Epipo' and Aina while was the mother of Ojo 'Agolo' and his brother Olori oni of Iyoke-Ikaram

AGBII

Agbii was the father of Omileye the Olori Oba Abraham Olusoji the Alase of Ase kingdom. Agbii was also the father of Awoyemi who later got married at Ita Balogun-Ikaram,

probably he died prematurely because not much records were known about his activities in the community his children are women of substance in the society. There was no blemish recorded against him even after his death.

OGUNDE

Ogunde was an indigene of Ase, he was considered a mystical child at birth. He was said to be born with "Iko-oode" a parrots feather a mystical small ground "Ado" his mother was from Ise after Auga on the road to Iboropa Ogunde family at Ase were scared at the incident thereby abandoned him. His mother took him to Ise her town she took him to a shrine in Ise. His mystical prowess increases as he grow older with the mystical power he became a renowned hunter, he some time visit Ase at night and day. He was married to an Ise woman who have gave birth and her name was Alege the wife of Ogidan who gave birth to Solomon Ayodele Ogidan. Alege stayed back in Ise but later resurgence of Ogunde family he lived a successful life in Ise and died with his mother family at Ise. His daughter Alege died as wife to Ogidan in Ase Kingdom.

ASUMONU BABA OKOKO

Asumonu was an Iyun decendants, the duties of Iyun community in Ase kingdom his duties is crowning a New Oba Kabiyesi or Alase of Ase. The royal family of Iyun

produced the last male survivor of the rare race, Pa Asumonu he was the husband of Asiawu “Alemunu” the mother of Agbeke and Ramatu. Agbeke married late Adesina I of Iyotu Ikaram and blessed with these children Buraimoh, Jimoh, Ojo Adeina with Ania the last born who was later claimed as the daughter of Oba Olusoji Abraham I the Alase of Ase kingdom. Pa Asumonu was a devoted Muslim but weaves in some local materials like toto and date palm dried leaves. His wife Asiawu was also a muslim but a great Oke Ase worshipper, he was the last custodian of the secret of Oke Ase festival rituals she would be remembered for her struggles to retain the celebration of Oke Ase.

Although Iyun community in the past and present are saddled with the sole responsibility of placing the crown on any new Oba on his coronation day. While the Oba elect is well traditionally dressed, he is made to sit on the throne. The chief and head of the king's maker will use Akoko leaves to touch the Oba elect head three times and will say “Among the trees in the forest no other tree is permitted to be enthroned beside Akoko tree ”ninu gbogbo igi ti mbe ninu igo, akii fi ewekewe joba lehin Akoko”. legal and appointed Iyun clan will put the crown on the head of Oba and he will shout “Kabiyesi” which will be echoed by all present in the gathering if there is no man in the Iyun community any of their grand or great grandchildren could be called upon to perform the duty of crowning the Oba-Elect

ABU

The son of Sakana. High chief Abu was an indigene of Eja community, he was an administrator a community leader he worked tirelessly to uplift social activities of the community he was also a devoted Muslim. His first wife is from Auga in Akoko North Local Government of Ondo State of Nigeria. His second wife is from Arigidi Akoko in the same local government.

Much had not been recorded about his education and progress and occupation he was a farmer and successful trader of his time he was also a traveler. He was succeeded by High Chief Jonah Akadiri, Ajayi (Eli's Mother) Kekere, Saadatu wife of Ikudayisi his second wife from Arigidi was the mother of Toluwalase Dada, Ilori and Dada.

Abu died in old age, and was laid to rest with his ancestors.

OLOTU

High Chief Olotu was from Olotu royal family of Akunnu, he sojourned in Ase for many years, he got married to prince Adejumo the father of Adero from Asidugwu community. He was a handsome young man, he was a successful farmer he had a cocoa plantation beside Sanusi farm in Arere, although he had little education but he struggled had to give his son

and brothers very sound education. His children were Yesufu, the father of Biodun Olotu, father of Williams Ajongboto, Aribake the wife of High chief Pelemo Balogun Oluwon and shine of Eja. Rodola the wife of Chief Kein kein Amirun Epe of Akunni. Alademeye wife of chief Alademeye first got married to a young man from Iyoke-Ikaram she gave birth to Dele, Bose, Sunday Ajayi before she divorce the man and got married to Chief Edokpolo of Benin, his daughter Aina is the wife chief Ikupolati of Supare Akoko who was the mother of Temitan-Kelu, iya oyinbo, Esther.

Olotu made his remarkable input into the development of Ase kingdom he built a bungalow in Ase he died and was buried in Ase kingdom and had since been regarded and accepted as an indigene of the kingdom

HIGH CHIEFS BALOGUN PELEMO AIYEBBUSI

High chief Pelemo Balogun Aiyegbusi was the son of Aiyegbusi whose grand father was Ado in Eja community He did not grow enough to know his father but his step father Erado took good care of him because his father Aiyegbusi died prematurely. His father had no other child. His mother Omoge was from Ebusumi in Iyoke-Ikaram He had no opportunity to study western Education; he took to acquiring basic skills in Tailoring, his mother until her death used to call him tailor. After the completion of his training, he

left for the northern part of the country Nigeria. He worked in Lokoja, Okene, Kabba, Ogidi, Isanlu and Ilorin. He first wife and an Ebira woman who got pregnant and gave birth to a baby boy. Unfortunately he was unable to take proper care of the woman and the child but the story had it that the boy became Medical Doctor, his indentivity was hidden by Ayi and Chief Sanni Oba Igbira of Ase Igbira Community. This secret was kept until the death of two of them. Nothing was heard about the woman and the child till now.

Later Balogun Pelemo Aiyegbusi returned to Ase kingdom and got married to Late Aribake Folake nee Olotu whose mother was Adero Olotu. Along the line, because of his extensive travel to areas where there were traditional doctors, he acquired the knowledge of Traditional Medicine. He became versed in Ifa divination and Traditional Techniques which led to his abandoning his tailoring business.

He became famous through the practice of Traditional Medicine, he later became the head of Traditional Medicine Practitioners in Ase kingdom, he was the head of king makers and the Head of Eja Royal ruling House.

He was married to nine wives many had no children, among those who had children were Folake Aribake Balogun who

was the mother of Late Ebenezer, Egun, Late miss Kokumo, Olusegun Samuel, Sunday, who was married to Ikeola nee Obola of Ikaram, Remilekun Balogun married Olusegun Samuel to Grace Remilekun nee Ogidan, Remilekun Balogun who was married to Dada Akande alias Ghana of Aiyeteju-Ikaram.

Secondly he later married the second wife Binta Balogun nee Yaya of Iyotu-Ikaram who was the mother of Dada who married Ajayi Akala-Agoi of Ikaram. Also Kolawole who married Ania nee Adejumo Ojomo the late Alase of Ase. The third wife chief (Mrs) Anike Balogun from Ita Balogun-Ikaram, she is the mother of Mojisola christianah who was married to Adejayan of Ondo town, Bosede who was married to Momodu alias Eruobodo of Iyotu-Ikaram, Sunday, Dele, Tunde, Monday. She gave birth.

The fourth wife was from Ibaram her name was not known her alias was Mama Jimoh, she had only one issue whose name was Aina Agbedako who married Buraimoh and they got settled in Abeokuta in Ogun State.

The fifth wife was from Imoga in Edo State. She was from famous Ikolo family she was the mother of Febisola who got married to Kamarudeen Ishola from Iwo in Oshun State.

HIGH CHIEF SOLOMON AYODELE OGIDAN

The ancestral Ogidan dynasty was Aka, who was also the grand father of High Chief Solomon Ayodele Ogidan, he was born into the royal family on his mother Hannah Alege nee Ogunde, she was from Ise-Akoko but an indigene of Ase-Akoko. She was maternally related to parioa's mother in Auga. Pariola give birth to Baba Eyinlola in Mangogo before she got married to Anjorin of Oyagi-Ikaram Pariola was the mother of Kola and Adedayo Anjorin.

High Chief Solomon Ogidan benefited from Western Education, he attended united primary school Ikaram-Ibaram for his early Education. He was enrolled into Royal African frontier force during the second world war which was popularly referred to as Hitler War. He was posted to Bombay and from there travelled most parts of Europe and Asian countries as a Soldier, he was later stationed in Rome where he had the opportunity of his extension travels to other countries during the war.

After the second world war ended, he was sent back from British Military force to Africa where the force was decentralized to West Africa Frontier Force. Later he was finally discharged to Nigeria to start Nigerian Police Force later he was posted to Ondo Province where he worked as

Native Police Force (NPF) He rose to the highest post in Native Police Force as a Sergeant, the post he held until his retirement he was also a successful community leader.

He got married to late Chief (Mrs) Julianah Funmilayo Ogidan from Aiyeteju/Osugu. She was a drand daughter of Chief Ologundudu of Ibaram and the daughter of Chief (Mrs) Ayemipetu of Aramoko but a native of Osugu Chief (Mrs) Julianah Fumilayo Ogidan was the mother of Grace Remilekun Ogidan who married Samuel Olusegun Balogun of Ase, Chief Babatunde Ogidan the husband of Victoria Remilekun Olayinka Ogidan, late Olayoonu, Mojisola Ogidan who married Clement Adegbite of Itabalogun, Ikaram, Chief Festus Femi Ogidan who is the husband of Biodun mother of Bisi and Idowu,all from Epe in Lagos State, Elder Abel Olawale Ogidan the husband of Iyabo Ogidan nee Akinbolade of Idanre.

High chief Solomon Ayodele Ogidan also married Elder Mrs Esther Olufunke Ogidan nee Ajakaiye of Ibaram-Akoko. She was the mother Bayo Ogidan a staff of part Authority who married an Ibo woman, chief Matron Adeniji Modupe a senior matron in university Teaching Hospital Osun State who married Elder Adeniji of Ogbomoso Dr. Segun Steve Ogidan Retired Banker (Manager People Bank) who married Ebun of Ikare , Elder Tunji Ogidan who married

Princess Bunmi nee Kabiyesi Bode Oluba of Oka, Elder Bola Ogidan who married from Ile-Oluji, Banji Ogidan who is marriedof Ekiti State Dayo Ogidan alias Kabiyesi who married Eunice of Ilesha in Osun State.

High Chief Solomon Ayodele Ogidan married who is the mother of Adunola and Olayemi Ogidan married to Calabar man.

He built the third upstairs house in Ase before his retirement from Native Police Force. His last official station was Ikare-Akoko, he command and earn respect from members of the force and the general public.

He established Ase progressive Union which is still functional after his death. Under his watch, Ase progressice union has their first Joint Cassava Agricultural Project along Auga Oke Imole road. The project was a huge success, many developmental projects were introduced by him in the community.

He was part of the kingmakers who enthroned Late Kabiyesi Oba Abraham Olusoji the Alase of Ase and Kabiyesi Oba Joshua Oladunni II the immediate past Alase of Ase Kingdom. He is also among the Oba in council and Head of Ogidan Dynasty until his death in 1992.

HIGH CHIEF JONAH AKADIRI OMOLE ABU

Jonah Akadiri Omole Abu was the son of High Chief Abu of Eja community. He was born into a Muslim family but he was later converted to Christianity. In Christian circle he rose to become Baba Egbe of Saint Andrew's church Ase-Akoko. He did not enjoy the benefits of Western Education he was illiterate but highly intelligent, he was respected among the District Church Committee of Akoko, he used to attend all church committees set up by Anglican church in the diocese. He was a member of committee on Easter Celebration and the Galilee Mountain organizers before 1957 when Ase Christian Groups of St. Andrew's church withdrew from the joint Galilee celebration with their Ikaram-counterparts. He had for years complained of omission of Ase name in the town participating in the Galilee Celebration as part of Easter Monday Anniversary.

Join Mountain site for the Galilee Celebration was a mountain between Gedegede and Iyoke but closer to Iyoke beside Old Hausa's settlement called Igaah. Late Baba Ijo Jonah Akodiri had very hard periods in trying to explain to the Committee for Galilee that Ase would no longer tolerate the insults and disgraceful comments from the committee. The committed failure to address the problem properly led to the withdrawal of Ase Christians from going to Galilee in Ikaram from 1957.

Ase Christians Association established their Galilee site on Mountain Iyaya in Ase kingdom in 1958 under the leadership of Baba Ijo Pa Jonah Akadiri Omole Abu, since then Ase indigene attends Galilee at Mount Iyaya annually. During the first celebration he led Christian faithful to the Galilee at Iyaya dressed as an Emir in the Northern Caliphates. Since then he was called the Saudana of Sokoto which almost eclipsed his other name he was always greeted 'SAUDANA' until his death. He had a hair in company of youth sharing with them folk loves and other funny stories he is a member of kingsmakers and Oba in Council, he was bold and outspoken.

He was happily married and his children are Egun who married Adeosun a forest guard in Iyoke, Oni is daughter also married to an Iyoke man, he had a child Sunday from Iyoke woman he later had many children for him she was called Iya Ilesanmi. He was the first husband of Wuraola nee Olubado – he had no child from her.

CHIEF YESUFU OLOTU

Chief Yesufu Olotu was the son of Olotu his mother was princess Adero from Asidugwu family he was the eldest of his brothers and sister who are Ajongbolo William, Aribake, Rodola, Alademeye and Aina.

Yesufu Olotu had the opportunity to read up to class two in primary school. He could read and write simple English language he was the first Baba Egbe of St. Andrews church Ase-Akoko till his death.

He got married to Mama Folawumi the mother of Omileye Olabinjo Otun, Biodun Olotu who married a lady teacher from omuo who was the mother of Funke. Yesufu Olotu also is the father of Omoronike who married to Mose Layneader in Oyagi-Ikaram.

He inherited his father cocoa farm plantation at Arere forest. He was a successful farmer, a traveler and devoted Christian he was quiet in nature but very intelligent. He died and was buried in Ase kingdom

AMOS ADEJUMOH

Pa Amos was the son of Adejumo of Asidugwu, he had his primary education and read up to standard four before leaving the school for lack of fund and financial constrained. He left Ase to look for greener pasture in Ibadan, Old Western Region.

He was able to manage with small scale industrialist and was later employed by the Ministry of works and transport formerly known as public works Department (PWD) He later learnt how to drive some Engines like Road Compacting Roller and Road Grader.

He was transfere to Ilesa where she married one Ilesha woman who was the mother of late Dele Adejumoh. He was very popular and humbly but died through accident during official duty. His son Dele took his place in Ministry of work and Transport as a Road Section man. The position he held for some years before his death at Ase where he was buried in. He had a daughter Bose who is married to Stephen Dada Aiyegbusi a brother to Fredrick Ajayi Aiyegbusi they are living in Lagos till today.

HIGH CHIEF IKUDAYISI ANDREW

High Chief Ikudayisi Andrew was the son of Kabiyesi Oba Andrew the Alase of Ase kingdom. His mother is from Ogale a town very close to Aiyere in kogi State. His sister was mama Christopher who married in Aiyere.

He was a hardworking farmer who acquired the whole of Asadugwu forest. He had very large cocoa and palm plantation. He was rated the best and richest cocoa farmer and merchant of his time. He did not have the opportunity to Western Education but he was a very excellent trader and businessman. he was a member of Oba in Council, he was very courageous, quiet and Pronounced family head. He was an envious father in Asidugwu Community. He married Mariatu Oto's daughter from Ikaram who was mother to Folorunso Gboye, Larne, Aina, Dada, Ojoogo. He was rich until his death.

PA OLOWOLEYE ADEJUMOH

Pa Olowoleye Adejumo was a member of Asidugwu Community and his father Adejumoh the head of Asidugwu family his mother was Iruwen the daughter of Ashime.

He is a hardworking farmer and a sawyer he practice timber works in most parts of Nigeria. When there was no saw-mill in the country, Local Sawyer were very important in log business locally they were called the Oga Soya. He worked in the business for many years before retiring home to Ase.

He was the father of Christopher Ojo Adejumoh who married Dupe nee Oladunni of Oyagi, Lanrewaju who married Ibiwumi from Aiyeteju, Kole who married in Lagos Mojisola (Regent) who got married to Gbgorawo of Aiyeteju, late Olu, Oke, Taiye who married from Anjorin family in Ikaram. First wife, Fola from Adesina.

HIGH CHIEF SANUSI

High chief Sanusi Aiyesa was from Asidugwu family of Ase Kingdom. He was the first born of Ayese. He was married to Senebu. He was a traveler, he explored the whole of West Africa from Gambia, Liberia, Togo, and some towns Boga, Dahomey, he was a trader and sometimes practices lumbering.

During one of the lumbering activities in the swap area of Dahomey, his legs slipped and the log passed over him in the swamp. He was rescued by the co-workers who have his body incised while his body was robbed with some liquid and he dropped into the pit fire was raised around the pit to heat the ground eventually after some days he was removed from the pit and was given other treatment till he was finally healed.

He later returned to Ase for permanent settlement. He was a successful farmer, he had a large cocoa plantation at Arere forest in Ase, his farm was very close to his cousin Gbadagi of Aiyeteju where both Agun and Mallah worked as Labourers. He got married to Senebu of Ikaram in the Adesina Royal Family. Senebu was the mother of Augustus Oluwole Sanusi, Dupe Sanusi who got married at Iyani-Ikaram and the last born Sunday Sanusi.

Oluwole attended united Primary School Ikaram-Ibaram he later attended Jubilee Secondary School where he completed his Secondary Education before travelling to Lagos and much is not heard about him. His brother Sunday Sanusi left for Lagos after Completing his primary school from St. James's Primary School, Ikaram. Since High Chief Sanusi had his farm at Arere farm there is a Pool named Arere within his farm. The Arere Pool has a powerful goddess who will never tolerate being called Arere Porogi within its Vicinity.

On one faithful day he went to the Pool and shouted Arere Porogi, immediately there was reactions from the Pool as the goddess started pursuing High Chief Sanusi he started running to save his life ran fastly as his legs could carry him. He ran for more than four kilometers he was very close to Ase town just after Ogbogosa before he met someone from Ase community before the goddess stopped and return to the pool at Arere.

After the long running High Chief Sanusi could not speak well as this was to prevent him from revealing the secret. But he started speaking but he stammered as he spoke. He remained hostile and stammer till his death.

MALAM OGUNLOWO ADEJUMOH

Malam Ogunlowo Adejumoh was a devoted Muslim he was popularly referred to as OGUNS, he is lovely, pleasant and freely interact with the young ones, he is one of the prominent Sawyers “Oga Soya” in his time. The Sawyer's business took him round the whole major towns in Akoko and Nigeria in general he enjoy singing motivational songs of Sawyers using different tones and languages to express the songs so easily.

He later retired from active participation in the lumbering and Sawyers business. He finally settled at Ase kingdom he cultivated large cocoa and palm plantation at Arere he

partially engaged in food crops like yam, cassava, cocoyam and sweet potatoes. He got married to Awawu nee Bradodo from Ikaram who became mother to Kafaru who married Iyabo nee Folagbade of Akunnu who sojourned in Ase. He was the father of saadat got married to Gboye Ikudayisi, Jimoh married.....

He worship in the Mosque very close to the palace of his senior brother Kabiyesi Oba Job Ojomo Adejumo. He and the family worshipped regularly in the mosque he remained a true Muslim worshipper until his death.

HIGH CHIEF AIYESA

High Chief Aiyesa was a brother to Late Kabiyesi Oba Andrew Momodu Adesuwa Alase of Ase. He was born into royal family of Asidugwu community he was a Traditional Doctor and Ifa Oracle diviner, he was very famous in the trade his sister was (Mama Babannde of Ikare).

He married the mother of Rufus Aiyesa who was the husband of Ifedun nee Oladunni a sister to present Kabiyesi Oba Oladunni II, the Alaase of Ase kingdom, Jimoh Aiyesa who married to an Oye-Ekiti called Mama Segun he also married yetunde nee Olusoji the daughter of Late Kabiyesi Oba Abraham Olusoji. He was also a successful farmer, trader and traveler. He is good in the traditional treatment and intercedes in behalf of the Ogbanje and the Abikus.

The large ibamu incisions made on some women are still

visible on their faces and bodies he was merciless when he was treating them. The facial marks on the faces of Madam Remikun Akande nee Balogun, Late Kokumo Balogun, Saadatu Ikudayisi, Oni nee Jonah Akadiri and many. He later married Wurola the mother of Adejoro Akande of Aiyeteju but she had no child for him all the attempted pregnancies were either resulted to miscarriage or premature death for her children.

KEKERE ABU

Kekere Abu Is the Junior brother to high Chief Jonah Akadiri Abu. Kekere was a successful businessman in Lagos he was from Eja community in Ase kingdom he married Bejide nee Sanusi of Asidugwu community in Ase. He left Ase for Lagos in his youth ad spent all his later life in Lagos, no much was known about his life. He is not much social and kept his life secret form even indigene of Ase he died in Lagos.

HIGH CHIEF JIMOH AIYESA

High Chief Jimoh was the son of Aiyesa of Aisidugwu he had his Primary School Education at United Primary schook, Ikaram- Ibaram in Akoko. He later proceeded to victory college Ikare, he abruptly left the school when he was in class four and left for lagos.

After working with many Companies he was later employed

by Railway Company of Nigeria in Lagos, he worked and rise to higher posts he later retired and settled beside the Railway line in lagos. He got married to two Ekiti women, one Mama Segun from Oye Ekiti and the other particulars remain unknown for now. he later got married to Mrs. Yetunde nee Olusoji, she is the first daughter of Kabiyesi Oba Abraham Olusoji the Alase of Ase. She is the mother of Akin Aiyesa of Ase Kingdom. After his retirement he stayed behind in Lagos for many years he relocated to Ase when he was sick and be eventually died at Ase Akoko.

ADEYANJU EZEKIEL

Ezekiel Adeyanju is half brother to Late Kabiyesi Oba Olusoji Abraham, he was a carpenter, he also was a very successful farmer, trader and traveler. He got married to n e e who was the mother Remilekun who got married to Environmental Health Officer Mr. Olorunda of Oka-Akoko. Her mother later got married to Dele Adejumo who was the father of Bose Accro's wife. The young man Adeyanju did not live long before his untimely death. Hid record could not be omitted because it would creat vaccum in his lineage and could be completely forgotten despite the fact that he had a child his popularity and contribution to the development of the town could not be easily forgoteen

HIGH CHIEF EDWARD AJENIJI OLADUNNI

High Chief Edward Ajeniji Oladunni was from the royal family in Eja community. He was a junior brother to his highness Oba Joshua Omotola Oladunni II the Alase of Ase. He was fortunate to enjoy the advantage of western education, he could read, write and speak English fluently. He was first nominated for the position of Alase of Ase, the post which he voluntarily distinguished for his senior Brother Joshua Omotola Oladunni.

He was very popular drummer in his early years he was good in Sakara talking drum, he attended many musical competitions outside the kingdom. He participated actively in more Apala and Kokoma. Many young talented drummers learned from him. He was appointed a Teacher of Adult Literacy Education in Ase Kingdom. He performed very well before his appointment to the position of the teacher and co-ordinator of Adult literacy school, had lead credence into politics and since been called "Awolowo" He was a promising young politician. His struggles and activities to place Ase Kingdom in the main stream of Political scene resulted into the visit of chief Obafemi Awolowo to the kingdom in 1954. Subsequent visit by opposition parties continued. He drew attention to the existence of Ase Kingdom.

Under his political watch Ogbogosa bridge was constructed and probably had pump drinkable water was undertaken and completed for them commissioned for use. Also Ondo State water and sanitation project constructed another modern hand pump borehole pipe drinking water. The community was granted a primary school under the government of Governor Adekunle Ajasin.

Another blocks of classrooms were constructed, the electricity was extended to the community and the emolument of Kabiyesi was increased. The Kabiyesi was granted a saloon car later a land cruiser Jeep was given to the Alase of Ase and payment of the salary for his driver effected. The palace of the Kabiyesi is been regularly furnished. Apart from politics, he was a successful granite graver a farmer and popular traveler he was married to Chief (Mrs) Comfort Wonuola Edward Adeniji Oladunni. He was the father to Dada who married, Igbekele who married to, Rotimi the husband of, who married and Kayode the husband of

He lived a comfortable and exemplary life until his death he did not allow any political party outshine his Action Group political Ideology. He is a politician ever to be remembered.

ELDER GABRIEL OGIDAN

Gabriel Kolawole Ogidan was a half brother of High Chief

Solomon Ayodele Ogidan. His mother was Chief (Mrs) Oluwemida who was a sister to Late Kabiyesi Oba Andrew, the Alase of Ase Kingdom. He was not fortunate to enjoy the western Education in his early days but he took the advantage of Adult Literacy class introduced by His excellency Obafemi Awolowo the first civilian Governor of Western Nigeria. Through the enrolment in the class he was able to read Yoruba literatures and do a little bit of writing. He was the best church warden of St. Andrew's church, Ase-Akoko, he was trust worthy diligent and hard working by nature he was an artist, a carver, story teller.

He did a lot of carving, hoes, Ayo board. handles mortars of various shapes and looks, Omolangidi and other ritual staff of office he had good flair for designs he was also good in local Ayo Games. He was a very successful farmer, role model and a caring father

He got married to Ladeke Nee Abu of who was the mother of
 1. Bode Kolawole ogidan who married Mrs Adenike Ogidan nee Aoz the Akala of Ikara
 2. Olayinka Ogidan who got married to of Ikaram
 3. Sunday Ogidan who is the husband of nee....
 4. who married to Ohunene nee Sanni. Elder Kolawole Ogidan died at oldage

MALLAMADE RAIMI OLUSOJI

Mallam Ade Raimi Olusoji was the junior brother to Kabiyesi Late Oba Aabraham Olusoji the Alase of Ase. He had a Muslim sister Bolaji who got married in Auga- Oke-Imole. The young Raimi was formally a Christian but converted to a Muslim due to the influence of his sister Bolaji who was a Muslim.

He got married to a lady from Ebusuni in Iyoke Ikaram. He was a successful farmer and member of Apala musical group. He was a member of muslim faith alone since none of his peer group joined him to become Muslim.

He decided to relocated to Auga where he settled permanently with his children. He died and was buried in Auga.

ELDER EBENEZAREBUN BALOGUN

Elder Ebenezar Egun Balogun was born in Eja community, his father was High Chief Balogun of Ase kingdom his mother was Folake Aribake nee Olotu of Ase.

He did not had opportunity to attend school. He was a hardworking farmer. He was member of Ase Apala/Kokoma group, he was very good in local Iya-Ilu (Ori-Isa) drum. He fully participated in many local competition among rivals in Kokoma Apala musical group in the neighbouring of communities. He was a hardsome well dressed young gentleman he was a farmer but always neat and easy going

man. He was loved by almost all members of the community. He was also a hunter, he liked blowing flute and playing Agidigbo musical instrument.

He was married to his first wife Ike-Ola Balogun we Obola of Ikaram. Mrs Ikeola Balogun was the mother of Biodun Balogun, Mrs. Iyabo Oladunni who married Julius Ajayi Aina Ibitayo Balogun who was married to Oladunni, Tunbosun Balogun who married nee Of Ekiti, Foluke Balogun who married of Oke agbe-Akoko.

He married Mrs Aduke Balogun nee Olo of Ikaaram, she was the mother of Mrs Kikelomo who got married to Omuo-Ekiti.

Ebenazar Ebun loved all family member the most respected loved family member is Chief (Mrs) Alice Funke Aiyegbusi. He only confide in her and whenever he was angry he is better reprovved and best handle by her. He died prematurely.

ELDER MICHEALADEWOLE OGIDAN

Elder Micheal Adewole Ogidan was the son of Ogidan, he was a half brother of High Chlef Solomon Ogidan. His mother was Chief (mrs) Oluwemida from Asidugwu Community of Ase kingdom.

The young man Adewole Micheal was a hard working man, he was a farmer, bicycle repairer, shoemaker and religion leader in his early days he practice lumber in a sawying business which made him a traveler. He widely tour most of the important towns and villages in Nigeria. He became apprentice and acquired the shoemaking skills. He practice shoe-making where he later changed to Bicycle repairer he was more popular in shoe making and his most popular nickname was “shoemaker” the name was use to quickly identify him. He got married to Chief (Mrs) Alice Iyinmi Bolade nee Of Iyotu Ikaram who became mother to Oladele Ogidan who is the husband of Elewuru nee Ebun Ogidan nee Afuwape of Erinje in Okitipupa local government of Ondo State, Obadun Ogidan who is married to nee of , Aderemi Ogidan who married nee of Ikaramu.

Elder Adewole Micheal seriously took the advantage of Adult Literacy Education where he learnt how to read and write simple English and Yoruba. He could readily read Yoruba novels and an Yoruba Bible. He later became one of the church lay Reader in company with Elder Edward Adeniyi Oladunni. They both served as leaders and teachers in St. Andrew's church Ase Akoko. He died a nysteriuos pre-mature death and was buried in Ase kingdom.

ELDER ZACHEAUS ADELANA

Elder Zacheaus Adelana was the son of Aribado of Eja community. He was well educated and worked in various small and big enterprises, he once worked in John Holts establishment all over Nigeria When the organisation folded up he left for supare Town where he had large cocoa farm plantation. He finally settled in Ase where he continued with the farming activities he was always in touch with current news and activities in Nigeria and the outside world by his lavish appetite for news through his daily reading of news papers he was very current with politics and he freely explain the political situation in the country to local farmers and illiterate members of the community.

He got married to Mrs. Adelana who was the mother of Oluwole Adelana and Employee of news paper Guardian based in lagos Nigeria Oluwole AND Dayo Adelana an ex-Police officer.

Elder Adelana was the senior brother to Chief Mrs. Alice Funke Aiyegbusi, Bayode and Wuraola. He later died and was buried in Ase.

HIGH CHIEF RUFUS AIYESA

High Chief Rufus Aiyesa was the son of Aiyesa the half brother of late Kabiyesi Oba Andrew Adesuwa Momodu the Alaase of Ase. He was not fortunate to enjoy Western

Education, he was illiterate but highly intelligent. He was popular and loved by everybody in the society. He joined the timber lumbering association, he was a discreet sawyer. He travelled extensively as a result of the lumbering business he was always a rally point for his associates, he was courageous, hardworking and Trustworthy.

He kept so many years in Ogbomosho where he learnt about Oyo Cultures he always dress very richly in Yoruba costumes he never move out without dressing properly. His nickname “Chief” was as a result of his dressing he was later appointed a chief by the Kabiyesi Oba Oladunni II. His first wife was Mrs Esther Ifedun Aiyeso nee Oladunni of Ase Kingdom who became mother to Aina Rufus Aiyesa, his second wife was nee..... of Ibaram Akoko she was the mother of Ibukun Aiyese AND Remilekun Aiyesa. His third wife was was the mother of (1)Taiye & Kehinde Ayesal (2) Kehinde Aiyesa who married Adefanati Aiyegbusi, (3)Taiye who married Kehinde. He was the father of “Lesike” and Seyi Rufus Ayesa.

High Chief Aiyesa lived a fulfilled life he lived in affluent and rich men's style. He was also a very successful farmer. He would be remembered for his sense of humour he identified with youths and he was always celebrated. He died and was buried in Ase Kingdom.

ELDER BAYODE ARIBIDO ADELANA

Elder Bayode Aribido was from Eja kingdom, he was half brother of Zaccheaus Adelana he is a cousin to high Chief Balogun Pelemo Aiyegbusi of Ase Kingdom. He was a traveler, a trader, a farmer and a sawyer he travelled extensively all over Nigeria, he later join the public works department under Roads Division during the Nigeria civil war he was Drafted to the Bailey Bridges, construction, repairs and maintenance. He worked extensively on ORE and OFOSU bridges later IFON/OWO Bridges. He was posted to Opomu bridge after Ise-Akoko and moved to Ekiti Division with a hite man called Bagander and the Higher Road Overseer Mr T.A.Williams and Indigene of Ase Kingdom

He got married to Gbemisola nee.....of Iyotu Ikaram who was the mother of Oluwatoyin and SEHINDE. He is also the father of KEHINDE ADEBAYO.

Elder Bayode finally settled down in Ase where he died and was buried in Ase Kingdom.

ELDER THEOPHILUS AJONGBOLO WILLIAM OLOTU

Elder Theophilus Ajongbolo William Olotu was the half brother of High Chief Yesufu Olotu of Asidugwu community of Ase- Kingdom.

He enjoyed the dividends of Western Education, after his Elementary and passing out his standard Six Examination, he did not took to teaching profession but travelled out for greener pasture. He worked in many standard and big industries like John Holts, Brisco and Many others. He finally joined the public works deport (PWD) now Ministry of Works and Transport under the Old Western Region of Nigeria, he rose through files and ranks to the position Higher Road Overseer (HRO) the position next to Divisional Engineer. He excelled in road Maintenance, Bitumen tarred roads Road Construction and Repairs including Construction of Bailey Bridges.

He worked directly with Mr. Bagander and ex-Pertrate on construction of Bridges especially Bailey bridges either bombed or damage of during Nigerian Civil War with Biafra. He was specifically stationed In the West and Midwest. Taking good care of Military Zones and Civilian or Liberated territories.

He got married to an Ondo woman popularly called Mama Tito who gave birth to the girl called Tito, he later married an Ilesha woman from No 16 Ilemo street Ilesha. The woman was Mama Oluwole T.A.William his fathr T.A.Williams lived in Ajanuwa street Ondo before moving to Okedibo steet, Ondo. but he is an indigene of Ase Kingdom.

She also married Mistress from Ifetedo who was childless. He married the fourth wife called Mama Shine from Idoani Town in Owo Local government of Owo shrine is currently living in Lagos. After his services in bridge operations in Ofosu-Ore, benin-Ifon-Ajowa-Aiyesu, Ise-Benin Road brigdes where he parted with his cousin Bayode after the construction of Opomu (Ose Bridge) between Ise and Midwest. He finally returned to Ase with Mama Shina. He died and was buried at Ase Kingdom.

ELDER GABRIEL JAIYEOLA OLADUNNI

He was the son of Oladunni and the half brother of Kabiyesi Oba Oladunni ii the Alase of Ase-Akoko, he was born into the royal family but he never had the golden opportunity of Western Education. He took apprenticeship and learnt carpentry skill from his master Ayo of Iyoke. He was very skillful in the trade, he was also a farmer musician and footballer. He took the responsibility of construction and repair of wooden and panel doors in the community.

He was very good in Music, he was a very skilled drummer when it comes to talking drum, he was good Juju Sakara and Kokoma music he is also a singer but very shy. He constructed a locally made “Agidigbo” he could use it to mimic all sounds of string instrument when he was on Agidigbo all youths would rally round him adding additional

melody to the music by hitting the box with hard objects like stones sticks or anything that could produce sound, he got married to Funke nee Folagbade of Akunnu who was the mother of Funke Oladunn and he died prematurely and buried in Ase

ELDER OLORUNTOYE ADEJUMO

Elder Oloruntoye Adejumo was born into the Royal family of Adejumoh of Asidugwu in Ase Kingdom. He was the son of Late Kabiyesi Oba Job Ojomo Adejumo the Alase of Ase Kingdom. He had the full advantage of Western Education. After his standard six primary education he was appointed a teacher in Ikaram-Ibaram primary school.

He was one of the first teacher in the kingdom he was very clever neat, smart and highly intelligent many under-privileged mates would come to him for lessons or evening coahing classes. He was at the same time a teacher, farmer and traveler. He was always with his books, he was gentle and easy going man. He never quarrel with anybody.

He dress code is white china short sleeve shirit brown knicker, a white stocking (socs) cortinah or clerk's standard shoe/sandals. He wears a family hairy hair with a large combed shape parting line that ran from the forehead to the back of the scull. He always paraded his profession as a

teacher to the admiration of community members and visitors. He lived a quiet life and seldom associated with his peer groups. He was the senior brother to late Dada Adejumoh who attended United School, Ikaram-Ibaram until her death.

Prince Otoruntoye died prematurely, he did not marry until his death he died and was buried in Ase-Akoko

ELDER ABIODUN YUSUF OLOTU

Elder Abiodun Yusuf Olotu was the son of Yesufu Olotu of Asidugwu in Ase Kingdom he was the first son of Yesufu “Joseph” Olotu through his wife Madam Folawunmi Yesufu Olotu.

He was one of the most fortunate beneficiaries of the Western Education he successfully completed his standard six school leaving course in flying colours, he was immediately employed to teach in United Primary School, Ikaram-Ibaram Akoko. He was very active footballer in the school.

He left the school for further training at the Teachers Training College at Uchi-Ekiti. After his graduation he was posted to teach at various primary schools in Ekiti his interest in college football team led to his inclusion in the old Western Region Football team. He later went for another

higher college that time at St. John Mary Teachers Grade II college at Owo in Ondo Province he prominently featured in Western Region Football Team with his mates Messrs Akeju of Aiyeteju and Ogidan of Iyani-Ikaram Akoko. He became popular footballer of his time.

He was admitted into Adeyemi college of Education where he obtained his National Diploma in Education (N.C.E) He devoted the available period of his life teaching profession. He got his first child Olalekan Yusuf Olotu through Aina Adesina he later married to an Omuo lady who was the mother of Funke Olotu.

He was very active politician in Action Group party he died from a gashly motor accident on the road very close to Muslim Primary School Oyagi-Ikaram Akoko.

THE REGENTS OF 19TH CENTURY

REGEND MRS MOJISOLANEE ADEJUMOH

Regent Mrs. Mojisola was born into the royal family of Adejumoh she was married to Gbogbo-Irawo of Aiyeteju-Ikaram. She was a sister to Christopher Ojo Adejumoh who was a renowned Mechanic at Ikare-Akoko, he was popularly called “Ojo Agboh”.

After the demised of Kabiyesi Oba Job Ojomo Adejumo, she was appointed a regent who would represent the Kabiyesi she was to preside over the Oba in Council and the

recognized authority of the Kingdom. The usual homage accorded the Kabiyesi should be extended to her she would sit on her fathers throne and wear his official garments, beads and minor crown of the monarch. All decisions and rituals were approved by her.

All the High Chiefs, Chiefs, Chief Priest and Elders are to give him full support and usual cooperation. She was not to be considered an ordinary woman throughout her period on the throne as the regent o elect New King until a new king is produced.

She stepped down at appropriate period when the council of Chief and Elder decided on the next line of action she left the throne as regent to join her family at Aiyeteju-Ikaram immediately the New King was inslalled.

REGEND ARIBISALA

Pa Aribisola of Eja community of Ase Kingdom. He was appointed by the Oba in council to replace Princess Mojisola alias Gbogbo Ipoajo. He was well educated and widely exposed, he worked and served at Nigeria Railway Company (NRC) in Lagos Nigeria. He returned and settles at Ikare where he had his personal building.

He was a handsome man, light in complexion, tall and robust. He was a good administrator, he was popularly

referred to as “Baba Eko” he was a businessman, he also practice Trado Medical activities with special interest in preparation and cure of Pile, Hemorrhoid and ulcer. He was a traveler and trader he command respect, a fleunt conversationalist both in English and Yoruba Laanguage. He was a lover of his community.

He was the half brother of Late Kabiyesi Oba Abraham OLusoji the Alase of Ase he was the brother of Obe and Sumoni who relocated to Ikaram where they born all their children. But one of Obe son had come back to Ase his name is alias Ajantala. The young man had completed his house at Ase

Pa Aribisola the regent was married to who was the mother of

He vacated the throne for the coronation of the new Kabiyesi Joshua Oba Oladunni ii of Eja community the Alase of Ase kingdom

THE ROYAL HIGHNESS ADO SAKANA

His Royal Highness Oba Ado Sakana was from Eja family he was the father of Eradu whose children are Olubado, Ayegbusi, Abu and Alimotu who was wick named Otu the mother of High Chief Irawo-Osan of Iyotu Ikaram. His grand

child Olubado was the father of 1. Wuraola whose first husband was Jonah Akadaki Omole Abu and finally married Baba Idera at Ikare a native of Akunmi. 2. Zaccheaus Adelana who got married to Alias Mama Olu. 3. Funke Alice who married Elder Samuel Obadofin of Akunnu. 4. Bayode who married Gbemisola from Ikaram. His grand son Aiyegbusi became the father to Pelemo Gabriel Balogun, who was the father of Late Egun Ebenezar, Samuel Olusegun, Remilekun, Sunday, Moji Bose, Dada, Kola, Agbedako, Tunde, Monday and Febisola.. He also had other children from different wives he married up to Nine wives with many children.

His royal palace existed down to Nineteenth Century with the construction of a modern Building by one of his great grand children High Chief Balogun Pelemo.

His royal highness Kabiyesi Oba Ado Sakaria had a successful, peaceful reign. His actual period of his reign was not recorded on papers or book since western education was not enjoyed by members of the Kingdom the stories were verbal and could not be recorded with dates.

He was acclaimed fearless fighter and warrior. He was also a farmer and hunter before becoming the royal head of the kingdom. He ruled and died in Ase-Kingdom.

HIS ROYAL HIGHNESS AKA

His royal highness Oba Aka was one of the great kings that had ruled in the kingdom. He was said to have fought the fulanis Hausas and the Nupes popularly called "Tapa". He was the father of Ogidan, alias Olola Iju, Ogunmo gara, Akomo lai labe, he was also the father of Iladun (Oladunni) He was also the father of Olusoji and Aribisula and Asu. Obe who settled at Ikaram and died there.

Ogidan his son become father to High chief Solomon Ayodele, Aina, Gabriel Kolawole, Oreofe, Asule, Micheal Adewole Ogidan. Iladun (Oladunni) his son was the father of Joshnal Omotola, Ayanfe Edward Adeniji, Felecia Adeuti, Ifedun, Gabriel Jaiyela and Adelabu Williams.

Olusoji became the father of Abraham Aribisala, Obe, Sumonu, Asu, Raimi, Bolaji, Ezekiel, Adeyanju as a powerful ruler he amassed wealth through the plunders of wars. He had several servants to minister to him he was also a very successful farmer before ascendant to the throne the neighbouring towns, hence the absence of inter-community unrest and wars during his reign.

The major obstacle was the Hausa/Fulani in constant raids and occasional wars which resulted in decrease in population there was no inter-tribal wars.

-HIS ROYAL HIGHNESS OBA JOSHUA OMOTOLA OLADUNNI

His royal highness Kabiyesi Oba Joshua Omotola Oladunni was the grand son of Aka, the father of Iladun who was the father of Oladunni Oba Joshua Omotola he is from Eja community of Ase Kingdom is the first born of Oladunni with other simblings Ayanfe the wife of Late Kabiyesi Oba Mose Agoi, the Akala of Ikaram, Adeuti Felicia who got married to a chief in Omuo, Edward Adeniji a.k.a Awolowo who was yhe husband of Wonuola. Ifedun Esther who married Chief Rufus Aiyesa of Ase Jayeola Gabriel and Adelabu Williams.

His brother Edward Adeniji collected his right to be king to his brother Joshua Omotola, because the Ife consultant picked him originally. Oba Kabiyesi Omotola Joshua was the most fortunate paramount ruler of Ase Kingdom several developmental projects were executied and commission in the kingdom with the ccooperation of his junior brother Adeniji which include the followings

1. Provision of first handpump water Engines
2. Second overhead Tank water pump
3. Second Watsan projects water pump engine
4. Building of the first primary school for the community by Ondo State Government
5. third watsan hand pump water supply engine
6. Posting of Resident vicar to St. Andrew's church Ase

Akoko to replace local lay readers

7. Oba Joshua Omotola Oladunni is the first Oba to be paid full monthly salary instead of stipends and allowances paid to (“Court Elders – Agba-Koti”).
8. Under his watch the Chiefs and town crier including the driver were placed on Salary by the Ondo State Government.
9. He is the first traditional ruler of the kingdom to be given official Vehicle with Palace furniture etc.
10. Under his watch there is extention and buildings in the community.
11. Under his watch the flood gate of opportunities were open to indigene, many travelled overseas, excel in business and official capacities than his predecessors.
12. The community was provided with electricity Generator/ Plant /Transformer.
13. He is a member of council of Obas in Akoko North West Local Government which Okeagba is the Head Quater.
14. He was among Council of Obas in Ondo calnder for Obas.

He is blessed with children, among them are Aina, Aduke, Ajayi. He was coronated as the Alase of Ase Kingdom by his excelleny Micheal Adekunle Ajasin the first civilian Governor of Ondo state who handled over to the Kabiyesi the instrument of office including the staff of office on 27th

December 1987xxxx. Perio to his accession to the throne as Alase of Ase Kingdom, He was a man of many favourable different parts. He was a very successful farmer, a singer, a drummer and lover of everybody in the community.

He was a member and leader of “Imore, Ogbele apala, Sakaara” local musical group. He could played Agidigbo very well. He was also a master drummer of Iya-Ilu, Gbedu and the likes. He is comfortable where ever he find himself.

He was among the group that left old site to Apole to establish the new site between the end of Eighteenth Century to early Nineteenth century. He travelled widely in Yoruba, Benin Kingdom including parts of Eastern and Northern Nigeria.

He is loved by his children and entire indigene, his name was hardly know before his enthronement every one including his children and siblings called him “OGA” he is very respectful, humble and highly intelligent.

SONGS/ FOLK SONGS

1. Mbiro
Mbirepa
Epa, Epa Oyee
Oyee, Oye Koko
Koko O Saa

Osa O surogun
Irogun, irogun Ipe
Ipe, Ipe owa
Owa Owa lodo
Lodo Oba su keke luke
Ma sai yun gbo odo
Ikaye o, Ikaye o, Ikaye o

2. PE KUN MPE
Pe kun pe
Pe kin Iboro
Iboro loko jiri
Ojiri toun teba
Eba bi Eba
Eba mi nta bolo
Tabolo nta gene
Te gene ni boun-boun
Yami lele, yan mi leke
O ta buru baba wa
Larin Opelenge
Yan kere Yan

3. SERE PUUN
Sere pun un
Chrs E e yoo

As many times as possible to complete competitions
 Owo eni to wa
 O soju wen, wen, wen

4. AYONANHUNRI

Ayo na hun ri
 Chrs Ayo yasi owo ba logobo repeatedly
 E ka dii na
 E ka dii sa etc.

5. MADOYASASI

Ma doya sasi mo koki ye ni won (2ce)
 U se gi n ya si
 Mo koki ye ni won
 U se go, u se go, u se go oooooooooo

6. OWUYA – PARAGODO

Ijobe kiye so hun O etc (As many time as possible)
 E ma se sowuru o
 Owuro to ma mboro je (repeatedly)
 Owu ya o
 Parago do

7. AYE O SOPONO

Aye o Sopono
 To mbe to mbe 3tce

Oso dumo, o du mo o Barakata
 To mbe, to mbe

8. OKARAGA

Okaraga gbe wulo to
 Chrs Ono ni no mi yawo wuu repeatedly
 Ibalogun gbe wulo to
 Chrs O nomi no miyan woi
 Ogidan gbe wulo to
 Chrs O noni ne miyan wu
 Kabiyesi gbe wulo to
 Chrs Omoni ne miyab wu
 Adejumo gbewu to
 Omo ni na ni yawa
 Ikudayisi gbewulo to
 Owo ni no miyan wuu
 Ilori gbewulo to
 Ono ni ne miyan wuu
 Ijona gbe wulo to
 Ona ni no miya wu
 Awolowo gbewulo to
 Ona ni no miyan wu
 Olusoji gbe wulo to
 Ono ni no miya wuu.

9. ipara Ase si somo o se ba

N si ja se o 4 tce
 Atasi iso mo ose na
 Nsi jase o.
 Obodo na, Ebene, Aladugu, Arere, Obegeye
 Agese, Apole, Ifese, Ooje, Ogidigidi, Agbejo
 Obege, Obege-Oku, Iyaiya, Olujeja, Ejime, Atama
 Atensa si somo ose sa?
 Nsi jase o.

10. JAMINAGE
 Jamiuage, Jaminage o ja
 Anima
 Chrs Jaminage o
 Ogu ti sio sio
 Jamina ge o
 Okariti karakara
 Jami na geo
 Aane ti kerekere
 Ojibere bere bere Etule –tule tule
 Ebo ti boro boro etc.
 Describe colour, size, noise, shape of various animals
11. INASA
 N ya ta se'ka me – (Ikakumo) 2tce or more
 Mi na sa pa no po
 Mi gbo bo tin a sa ho

Si ko mo tu yin bo
 Ayo ko si kosi-kisi
 Iyin bo
 Iyin bo
 Ayo ko si kosi
 Iyinbo
 Ayo koli koli etc

MOMODU

HRH Oba Momodu from Asidugu from royal House, His father was Momodu also from Asidugu he was the father of Adesuwa Andrew, Aiyesa and Oluwenida who got married to Ogidan, she was the mother of Kolawole, Oreofe, Micheal Kolawole, etc. Asule.

Momodu was a community leader in the 18th century at Apole the second site of Ase kingdom. He was a great leader who adhered to the tenent of traditional religion he ensured the continuity of Oke-Ase traditional festival and the exclusive worship of ancestors and deities. Under his watch he was able to unite the Kingdom and did not for citizens to leavethe community. He was very vast in ifa worship, He practice divination and he was a renowned traditional doctor in local medicine he was a successful farmer. He was a great traveler, he was usually contacted for spiritual help from the neighbouring towns he also possed magical arts which made

it easier to surmount many challenges.

As he returned there was, there was calm everywhere. It was said that there was a time Oba mose Akala invited him for settlement of a rift, he sent the messengers back to inform Oba Mose Akala that he should expect him. He then dressed in his war paraphernalia and put on a medical charmed cap, there was wild wind as soon as he was about to depart Ase-Akunu, henhas been blowing off the roofs of Ikaaram house which prompted A kala of Ikaram to send for him not to come again.

His kingdom was very powerful it covered a lot of territories which were held intact under his watch. Many strangers came and a settled in the Kingdom many are still available the Ebiras, Kabba and Edos were in his kingdom. Cows, goats, pigs and sheep rearing were parts of his activities which made the kingdom special and great.

It was claimed that at one of his visit to his in-laws at Ayere the witches, the wizard including the traditional Ifa priests gathered together to kill him. He was accused of saving the lives of their victims which the witches intended to kill, that freed and release them from death.

He requested for a large mat where he placed all his belonging and gifts at Ayere, he sat on the huge Belonging and he commanded the wild wind and it came and took him

away physically before the sourging crowd and brought him safely to Ase kingdom.

At another time in his town at Ase kingdom he was a grieved and greatly offended by his people. It was said that he gathered all his properties except children and relation he sat on the commanded a thread descend from the sky and held the thread and he and the loads were lifted into the sky. When the family saw that he was been taking away, they started crying and weeping, appealing to him to return, it look the intervention of the whole town before he could listen to them plea. He eventually returned saying that if not of the taboo and disgrace to the family that their father had no grave he would have gone for ever.

He was the paramount ruler which under his watch banned the rearing of Pigs in Ase Kingdom placing a curse on pig rearing that the pigs will all die. This curse is yet to be cancelled or repealed by succeeding Obas or the community His contribution to the development of the kingdom will ever be remembered by the citizen of the kingdom and his name will not be remain as the best modern day community leader of the kingdom.

HIS ROYAL HIGHNESS OBA ANDREW ADESUA MOMODU

His Royal highness Kabiyesi Oba Adesua Andrew Momodu was born into the royal family of Asidugu in Ase Kingdom

during his with there was so record of his birth as Education was yet to be fully utilized. He was the first of children of Momodu, his silblings were Aiyesa and Oluwemida. They were among those who relocated from Apole the Old site to present site in the late 18th Century. Infact he had accended to the throne as Alase of Ase kingdom before the relocation from Apole.

He was a handsome man, a successful farmer, a traditional Medical Doctor and Ifa priest he inherited the Magical Power of his father, he used all the power within him for the progress of the kingdom. He got married to a beautiful lady from Ayere the old Kwara State of Nigeria, his wife SELIYA had relatives in Ogale of the same Kwara State the only issue she had was Ikudayisi Andrew.

The Kabiyesi related positively with his in-law in Ayere hence many of them especially Mama Christopher came to settle in Ase for the reasons that the kabiyesi possed magical powers, he was known as popular among towns and cities far and near. He was later converted to Christanity through him the Anglican Mission established the first church in Ase Kingdom and commissioned the church in the name of the Kabiyesi who was baptized as Andrew hence St. Andrew's church Ase was Christened after his name.

HIS ROYAL HIGHNESS OBA ABRAHAM OLUSOJI

His Royal Highness Oba Abraham Olusoji was one of Aka's grand children, Aka children were Ogidan, Iladun, Ado and Olusoji. Olusoji became father to Abraham Aribisala, Asu, Obe Bolaji, Raimi, Obe, Ezekiel Adeyanju. He did not had the opportunity to attend school but was very intelligent. He was a very successful farmer and trader. He travelled to most big cities in Nigeria, the stayed in Abeokuta for long hence his a.k.a IJEBU.

He was very rich and one of the first four person to build an upstairs (two storey building) in Ase kingdom. He lacks virtually nothing in term of food, meat and all essentially goods for a wealthy man.

After the demise of Oba Andrew Adesua Momodu he was approved by council of King makers after series of Ifa Consultations. He became Oba elect. He was the first paramount ruler of the Kingdom to be issued warrant of office by the last colonial Administrator for Akoko/Owo Procince. He was coronated the Alase of Ase in 1954 at Ase Akoko.

He was quite a good leader under his watch there was peace and tranquility during his reign but sometimes in 1957 his kingship rule was interrupted by Chief Job Ojomo Adejumo

who hired some friends and thugs from Ikaram through his support from Akala of Ikaram and he assumed the position of Alase of Ase. None of Ase kingsmakers the Ifa high priest or chiefs were involved in the treason, for many years there were distrust and acrimony in the entire kingdom. Eja community distance and withdraw their support for him as paramount ruler because it is a taboo for a new Oba to emerge when the incumbent Oba is alive. More so he was not accused or banished by the kingsmarkers or the Government.

Under these bad situation, Oba Olusoji took solace and restricted himself to governance of Eja community of the kingdom until his death. On the day of his coronation he was provided with a horse which he rode, he appeared in Alkimba, with same cap of the resemblance of Emir in the Northern Nigeria, the material was green and thick like military blanket.

He always wore it on ceremonial occasions especially Christmas outing, Yiddi, Ileya muslim festival, Oke- Ase traditional and new yam festivals. He was blessed with children who are Yetunde who married Jimoh Aiyesa, Emiloa who married an Ebusumi man in Iyoke-Ikaram, Aina who married Jejelaye Akande of Osugu in Ikaram, Frankhin Ojo Abiloye (USA) Olusoji, Remilekun who was married to Johnson Jide Adebayo they all reside in Lagos Nigeria

Yemisi who got married to Sanni in Agorose-Ikaram, Abimbola (USA) and Aina who was reclaimed from Oba Akadiri Adesina of Ikaram, through his uncle Ojo Akadiri Adesina. He had a very united and happy family.

HIS ROYAL HIGHNESS ADEJUMO

He was born into Asidugwu Royal Ruling House. He was the father of Late Oba Job Ojomo Adejumo, Amos, Adero, Adenike (Mama Teacher Adedoyin-Iboropa) Olowoleye, Ogunlowo, Iruwen, Iya Lawyer Adesunloye Iyoke ati Mama Teacher Sule Jedegede.

He was one of the first set of Ase Citizen to move from Apole to settle in the present Ase site.

Although he did not have formal education, he struggled to educate his male children, some of them was Amos who worked with Public Works Department of the Old Western Region.

Not much was recorded for his activities but he was a successful farmer of his age. He was also a trader who later became the Alase of Ase in his days.

He lived, died and was buried in Ase Kingdom.

HISTORY OF ASE-AKOKO KINGDOM



VILLAGE SQUARE



HISTORY OF ASE-AKOKO KINGDOM



EKURE HILL MALE RIVER



EKURE HILL FEMALE RIVER



JESUS FOOT ON EKURE HILL



JESUS FOOT ON EKURE HILL

HISTORY OF ASE-AKOKO KINGDOM



OKE EBENE (EBENE HILL)



VIEW FROM OKE EBENE (EBENE HILL)



OKE EBENE (EBENE HILL) MALE & FEMALE RIVER

HISTORY OF ASE-AKOKO KINGDOM



OKE EBENE (EBENE HILL) MALE RIVER



DESCENDING FROM OKE EBENE (EBENE HILL)



OKE EBENE (EBENE HILL) FEMALE RIVER

HISTORY OF ASE-AKOKO KINGDOM



CLIMBING OKE EBENE (EBENE HILL)



VIEW OF OKE EBENE (EBENE HILL) FROM EKURE HILL

HISTORY OF ASE-AKOKO KINGDOM



ITAME RIVER



HISTORY OF ASE-AKOKO KINGDOM



OKOKELE RIVER



HISTORY OF ASE-AKOKO KINGDOM



VIEW OF OKE EBENE (EBENE HILL) ON THE TOP

